

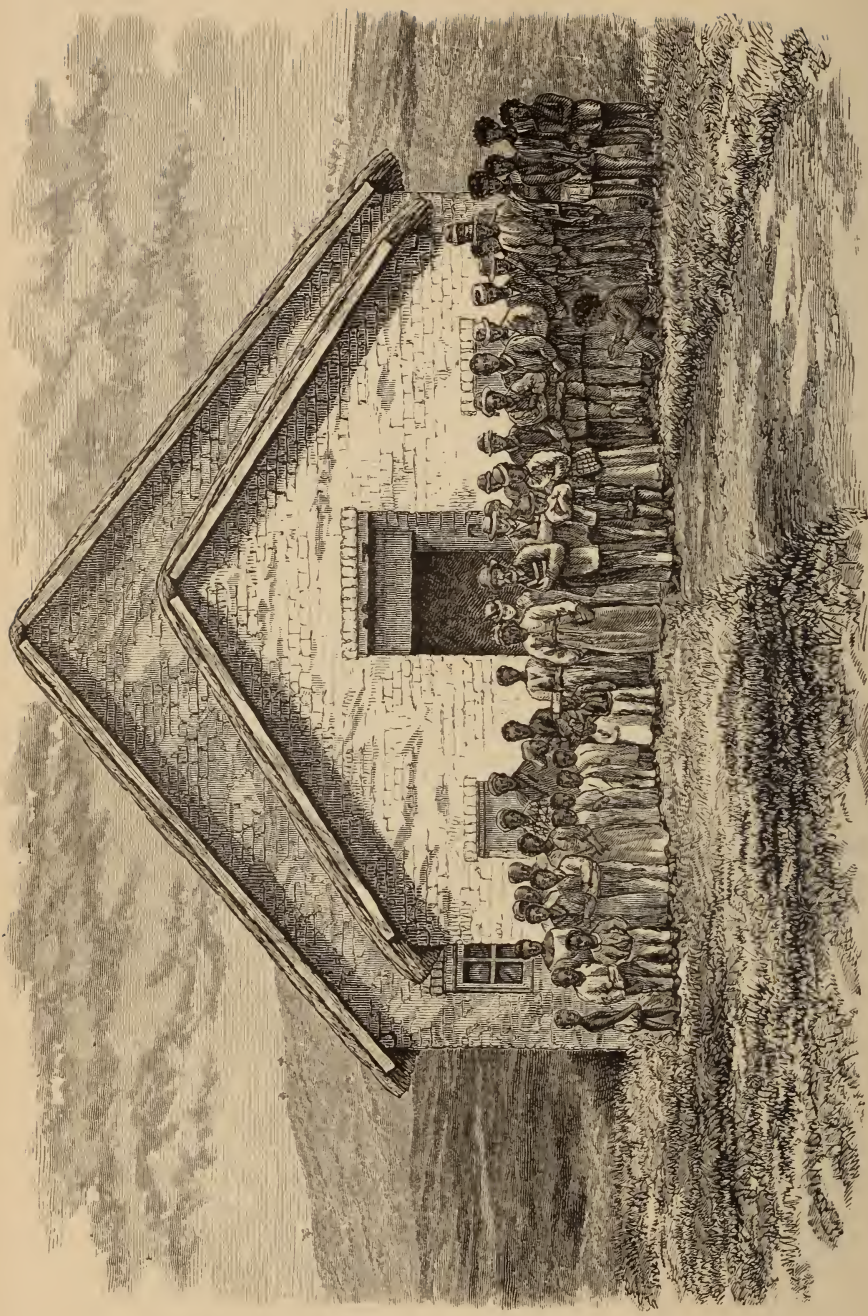


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THE CHAPEL AT IFAFA.

THE MISSIONARY HERALD.

VOL. LXVIII.—DECEMBER, 1872.—No. XII.



THE CHAPEL AT IFABA.

BY REV. S. B. STONE.

THE engraving here presented to the readers of the Herald is taken from a photograph of the chapel and congregation at the Ifaba station of the Zulu mission, South Africa. It is the third chapel erected at that station by its missionary since the station was commenced, and was completed about two years since. It was necessary to take down the former building on account of spreading of the walls, the timbers, some of them, having given way. The present building is of burned brick, thirty feet wide and sixty-eight feet long, and cost about £130 (\$650). The picture shows the eastern gable, with a part of the usual Sabbath congregation standing in front. They were requested to come on a week-day, for the purpose of getting this view. A few persons in the picture are unclad. These were passing by, and were requested to stop, and stand on the right hand, where they are seen in the engraving. One sitting down, in front, is a representative of another tribe—one of the Basutu people. The missionary stands before the entrance to the chapel, and some of his family, also, are seen in the group.

When the station was commenced at its present place, by its late missionary, there was no church there; and, with a single exception, the people who lived about the place wore no clothing, but only ornaments; being wild heathen in their habits and feelings, and strongly prejudiced against Christianity. The missionary had to toil and wait long before any were gathered into the church. A day school, even, could not be sustained, but only a school among his hired men and boys, for a long time. Now, there is a promising day school (and some have gone from that station to the seminary at Amanzimtote), and a church; and the missionary, when about to leave, in 1871, for a visit to America, sat down with twenty-five communicants of that church, on his last Sabbath there. Two of the church-members preach, and others exhort their people frequently; and through their aid, preaching has been sustained of late at Ifaba. Let us hope that this vine, which has cost so much of toil and patient effort in the planting and rearing to its present state, may long prove healthy and flourishing, to bless the people of all that region.

REV. DANIEL LADD.

BY REV. H. D. KITCHEL, D. D.

ON Friday, October 11, 1872, Rev. Daniel Ladd, for many years a missionary of the American Board in Asia Minor, died very suddenly, at his residence in Middlebury, Vermont.

Mr. Ladd was born at Unity, New Hampshire, January 22, 1804, but removed with his father's family, when twelve years of age, to East Burke, Vermont. Until he was eighteen, he was employed on his father's farm, cherishing, as he could, the desire and purpose of a liberal education. He pursued this purpose under many obstructions, until, at the advanced age of twenty-four, he entered Middlebury College. He graduated there in 1832, and from Andover Theological Seminary in 1835. His student-life was thus carried forward into early manhood, and was marked by an unusual steadfastness and maturity of character.

The earliest experiences of his religious life, so far as appears, were while in attendance at the academy in Peacham, Vermont, and it is known that from that time, the purpose that inspired and guided him in all his studies was to devote his life to the missionary work.

June 12, 1836, he married Charlotte H. Kitchel, at Essex, N. Y., and left this country, under appointment from the American Board, in the July following. His first field of labor was in the island of Cyprus, but after five years spent in acquiring the language and in faithful endeavors to bring the gospel home to the Greek mind and heart, the experiment was found there, as nearly everywhere else, almost fruitless, and the mission was discontinued. He was then stationed for nine years among the Greeks and Armenians of Broosa. Later he spent fifteen years at Smyrna, and several years in connection with the station at Constantinople. Once, for a short season, in 1858, he revisited this country for his health; and finally, after thirty-two years of foreign service, he returned with his family, in 1867, much enfeebled. For a year he supplied the church in East Burke, Vermont, and then resided in Middlebury to the time of his death.

For some months tokens had appeared of diseased action of the heart, occasioning him, at times, some suffering and apprehension. He had just been in attendance on the meeting of the A. B. C. F. M., at New Haven, Conn., and had returned apparently in his usual health, when, after a little unusual exertion, he fell, and almost instantly expired.

Mr. Ladd was characterized by great singleness and simplicity of purpose, by a godly sincerity of life, and a most conscientious Christian conversation. As a laborer in the missionary field he was distinguished for his steadfast perseverance and fidelity, and for his modest and unremitting devotion to duty, often in circumstances of great difficulty and discouragement. His sober discretion and solid judgment won him the affectionate confidence of his fellow-laborers, and made his work fruitful in enduring results. Little is seen or heard of such a work as his, and we can but imperfectly estimate its real force and product; but this life of silent and hidden endeavor is among the weak things which God is raising into power, in evangelizing Asia.

To the last hour of his life he was a loving and diligent student of the Bible, ever reading and writing largely on topics of Christian research. His delight was in the law of the Lord, and his meditations were continually on the methods of God's grace. Apparently he had just risen from his study-table, leaving fresh notes of study in his open Bible, when he was so suddenly summoned within the veil, to know even as he is known.

THE PUBLICATION DEPARTMENT OF THE MISSIONARY WORK IN NORTHERN TURKEY.

BY REV. E. E. BLISS, OF CONSTANTINOPLE.

It is just fifty years this summer since the Rev. Daniel Temple, a missionary of the A. B. C. F. M., brought to the island of Malta a printing-press, to be used for the publication of the Scriptures, religious books, and tracts, in the languages of the Levant. Malta was selected as the position nearest to Greece and Turkey which could be occupied by a press without fear of interference on the part of the hostile civil and ecclesiastical powers in these lands. Mr. Temple remained at Malta twelve years. During this time the issues from the missionary press amounted to 350,000 copies, principally tracts, in the Italian and Modern Greek languages. The first tract in Turkish was printed in the Greek character, for the benefit of Greeks who had lost the use of the language of their own race and knew only Turkish, but read this language in the Greek character. Printing in Armeno-Turkish (language Turkish, character Armenian) commenced in 1828, when the Rev. William Goodell, compelled to leave Beirut by the disturbed condition of Syria, came to Malta, accompanied by Dionysius, a converted Armenian bishop. While yet at Beirut, Mr. Goodell, with the assistance of Bishop Dionysius, had prepared a number of tracts in Armeno-Turkish, on such subjects as "Christ the way to God and Heaven"; "The great salvation and the danger of losing it"; "The Lord's Prayer"; "A new heart the child's best portion." Copies of these tracts, the seed-corn of the great religious reformation among the Armenians, were circulated quite extensively in manuscript, among the Armenian pilgrims at Jerusalem, and were carried by them to their homes in all parts of Turkey. At Malta Mr. Goodell put these tracts to press, and added others till they amounted to nineteen in all. At Malta, also, with the assistance of Dionysius, he prepared and published the first edition of the Armeno-Turkish New Testament. In 1831, Mr. Goodell came to Constantinople, and in 1834, the printing establishment was removed to Smyrna, where it remained till 1853. Then, the press and type having been sold, the work of publication was transferred to Constantinople, where it has since been prosecuted by making use of the common printing establishments of the city, instead of presses and type belonging to the Board.

The following statistics, though necessarily incomplete, will give some idea of what has been accomplished in this department of missionary labor during the last thirty-seven years, or since the removal from Malta. The number of bound volumes issued amounts to 711,700. Of these 166,500 are copies of the

Word of God (of the whole, or of portions), 167,400 are school books, including thirty-seven different text-books, and 377,800 are religious books, including eighty-three different works of a larger or smaller size. Two hundred and eleven different tracts have been published, the copies of which amount to 1,219,500. The whole number of pages, of all, amount to 281,261,180. These statistics do not include, of course, the very considerable number of copies of the Scriptures and other books which of late years have been published at the Tract and Bible Houses in New York, in the languages of Turkey, and sent here for distribution. The thirty-seven text-books for schools include Spelling and Reading books, Grammars in different languages, Arithmetics, Geographies, an elementary work on Astronomy, an Algebra, a Physiology, a text-book on Moral and Mental Philosophy, and a work on Theology for the use of theological students.

The religious books and tracts include translations of many of the standard religious publications of England and America, while not a few are original productions, prepared with special reference to the circumstances and wants of readers in Turkey. Among the latter are commentaries on portions of the Word of God, in Armenian, Armeno and Arabo-Turkish, and an 800-paged volume of Ecclesiastical History.

It has been the constant aim of those connected with this department, to provide such books as would best contribute to the firm establishment and vigorous development of the evangelical work in the country. It is worthy of note in the above statistics, that the number of the copies of the Bible and the number of school books issued are almost precisely the same, 166,500 Bibles and 167,400 school books. That surely must be a healthy and hopeful enterprise which provides with so equal a hand for the spiritual and intellectual wants of those who are to be affected by it.

In 1839 a monthly periodical, "A Magazine of Useful Knowledge," was commenced and continued, though with some considerable intervals of suspension, till 1855, when it was changed into a newspaper, and published once in two weeks. This paper still continues. It is now published every week, in three distinct forms—one Turkish in Armenian character, one Turkish in Greek character, and one Armenian in Armenian character. In addition to these weekly issues, a monthly child's paper (illustrated) is published, also in three forms, corresponding to those above mentioned.

This brief narrative and these few statistics will show that, from the very beginning of missionary efforts in this country, the publication and general circulation, first of the Word of God, and after that of religious books, tracts, and newspapers, have been regarded as a most important department of labor. By the favor of a kind Providence, the work of the press has gone on through all these years, with but very little interruption. Even in times of persecution, when for a man to be found with a Protestant book in his hand or in his house would render him liable to imprisonment and exile, when hostile ecclesiastics anathematized our printers and books, and burned all they could lay hands upon of the latter, it seldom seemed to occur to them to try to stop the making of the books; or, if they made the effort, it utterly failed. As was remarked by the venerable Dr. Schauffler, at our last annual meeting, the press was the one battery which the enemy could never silence. Its guns were never spiked, its position never carried.

Another circumstance worthy of note is, that the productions of the missionary press have gone out over the land in advance, to a very great extent, of all other books. Forty years ago, the number of books in circulation in Turkey was very small, so that when ours began to appear they were eagerly welcomed by those able to read; and not all the interdicts of priests could prevent such persons from buying and reading them. The result is, that to a very great extent the intelligent men, of the Armenian community especially, are either in the ranks of the Protestants, or are known as friends of Protestant doctrines. Of late, newspapers and books of all kinds, good, bad, and indifferent, the issues of other presses than ours, have greatly multiplied; but it is speaking within bounds to say, that for many years the missionary press furnished to the Armenians of Turkey two thirds of their reading matter. And who can estimate the good accomplished by these printed pages?

Some of the results we are permitted to see at our various stations and out-stations. We hear occasionally of the work which a single copy of the Word of God, a tract, or a newspaper has accomplished, for a village, a family, or an individual, far away; but in how many cases of which we never hear, may we not believe that light, comfort, joy, eternal life, are carried by these pages to their readers? With the multiplication of schools in all parts of Turkey, and the general increase of intelligence, comes a growing demand for books. These schools need more and better text-books; these intelligent men and women soon finish the books they have and ask for more. Men in advance of their fellows ask for helps to still further progress. The pastors and preachers of our numerous Protestant congregations ask for the means to feed their own minds, that they may be able to feed the minds of their people.

It is a hopeful sign, that those who feel the pressure of these wants are casting about to see what they themselves can do to secure a supply. The talents and labors of various brethren, natives of the country, have all along contributed very much indeed to whatever success has been attained in the preparation of the books heretofore published. The names of many who have gone before, and of many who still remain, will always be most honorably associated with books in the preparation of which they had so important and indispensable an agency.

But our native friends recognize, as we do, the fact that the time has come for them to assume a much larger share than ever before of the labor and responsibility of book preparation and publication. Individuals have already begun to prepare school books, and are agitating the question of starting a native Protestant book publication enterprise. Measures are already in train for the establishment of a newspaper which shall be under native editorship and control. To such a newspaper our own would gladly give place, and to any and all such enterprises missionaries should and will bid a most hearty "God speed."

SELF-SUPPORT BY MISSION CHURCHES.

FINANCIAL questions connected with the efficient prosecution of their work, ever presenting themselves to the minds of the directors of missionary opera-

tions, by no means relate simply to methods by which money may be raised. How to expend most judiciously; how to avoid doing injury instead of good by the use of money; how to raise up most speedily a native church thoroughly prepared to sustain its own institutions and to propagate its own newly-received religious faith — these, and such as these, are inquiries ever presenting themselves, demanding careful consideration, and by no means easy of solution. It is obvious, in reading missionary publications, that such inquiries are now receiving special attention in many quarters, that a change is taking place in the views of many persons, and that there is somewhat rapid progress towards the belief that *too much* has sometimes been done from abroad, for the support of native institutions, and too little pressure of financial responsibility thrown upon native converts. The September number of the "Missionary Record" of the Church of Scotland contains an article very suggestive in this regard, and well worthy of attention. It is headed, "Notes on Report of the Delhi Baptist Mission for 1871." It has special reference to the views and plans of Rev. James Smith, missionary at Delhi, and the writer says: —

"Mr. Smith's distinctive endeavor is to do everything in order to free native Christians from their very common dependence, even in all temporal matters, on European missionaries and societies. He holds that such a system of supporting converts has been followed far too largely, and has been productive of immense harm."

It is well urged that such a system furnishes occasion for heathen opposers to question the sincerity of professed converts, and Mr. Smith says: "There is but one way of testing the converts. Let all material support be gradually withdrawn, and the question will be forever set at rest. . . . As a true friend of the native Christians, many of whom would be an ornament to any society, we beseech them to renounce all mission pay. To them it is an unclean thing."

Mention is made, with strong and just condemnation, of the practice, "in favor with some missions," of "studding the country over with native agents, not their own converts, but attracted from other missions by the hope of good pay and little work." Evils believed to have sprung out of "orphanages," are also noticed, and the writer of the "Notes" remarks: "From these and all cognate mischiefs, Mr. Smith believes the native churches can be rescued, under the Lord's blessing, only through such means as the following: By converts being gradually left and required to support themselves by their own labor, like the rest of their countrymen; by their being encouraged to work voluntarily for Christ among their own families and people; and by native pastors (*i. e.*, men in charge of congregations) being appointed only where there is a native Christian community for them to preside over, and by whom they may be supported. A plan with such leading characteristics was set on foot in Delhi some four years ago, and has been kept working since then, although with no little hindrance from various quarters."

In summing up results of his plan, Mr. Smith states, among other things: "I can look round on more than one hundred families, professing Christianity, not isolated in Christian villages or mission compounds, but scattered over the city among the heathen, working at their own trades, and thus earning their bread without troubling the mission, to a large extent conducting their own re-

ligious services, and making considerable efforts for the evangelization of their neighbors. . . . Formerly a great amount of time was lost in settling disputes in the Christian village; now I seldom hear of any, for they settle them themselves. . . . Formerly demands on the part of preachers for more pay was a source of continual trouble; now our people work for the Lord as they find opportunity, after earning their daily bread — conducting more than twenty weekly services, besides occasionally assisting in street preaching.” He believes that, by such a system as he advocates, the missionaries themselves would be left more free for the prosecution of their own appropriate work, and says: “The work of the missionary is to introduce the gospel among the people, and when converts are secured, form them into churches on the New Testament plan. Then the work should be left as much as possible in their hands, and the missionary will thus be at liberty to occupy other localities. The great mistake has been in our adding to our real duties as missionaries the work of the churches, until, gradually, the latter has been permitted in some instances almost to supersede the former. . . . In short, we have kept the converts and churches in leading-strings, and trained them to expect that all the duties that should devolve on themselves *will be performed by the missionary societies*. . . . and then we are astonished that the brethren are so selfish, *and able to do so little for themselves*.”

Various other points are alluded to, and the writer of the “Notes” says: “On these accounts, for the sake of native converts themselves, for the sake of missionaries, and for the great end of bringing souls to God in Christ, results such as are recorded in this report are very much to be desired. We would heartily say, Let similar plans be adopted, and, where adopted, let them be ardently pursued and extended. Obloquy and opposition may be met from some quarters; but the freedom, the life, the independent energy, the growth from within, are well worthy of an earnest struggle. . . . The leading opinions entertained, and the plans carried out by the missionary, deserve, we most firmly believe, the earnest and growing attention of all missionaries and churches. In particular, let converts, present and prospective, be freed as far and as fast as possible, from European leading-strings. Having received the faith, let them be required and encouraged, with the Lord’s help, to work it out for themselves, and to be strong in the common labors of life, with quietness working, and eating their own bread. Far better for them — if it must be so — to make some blunders and grow to be men, than to continue big children, walking only when led, and behaving only when drilled. And whatever may be said or done about schools or colleges already existing, O for more simple and broad-cast preaching and living of Christ crucified, ‘not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.’”

There is also an article in the October number of the “Mission Field,” published by the English Society for the Propagation of the Gospel, — “Ten Years in Tinnevely, a Missionary’s Review,” — in which similar views as to the great importance of bringing native Christians to self-support and self-reliance are presented. It will be noticed that the experience of both these missionaries has been in India — the plans of both have been pursued there, — a field where difficulties in the way of such plans are neither few nor small. Only one extract from this “Review” can be given now. The writer states: —

“I may here mention that I have been steadily endeavoring, for a long number of years, to throw the burden of all expenses connected with every congregation on the people of that congregation itself. I consider that I have quite succeeded as regards all strictly local expenses, such as the building and repair of churches, prayer-houses, school-rooms, parsonages, catechists’ and school-masters’ houses, bells, and lighting. Fees are exacted both from day-school children and children in the boarding-schools. Bibles and other books are sold for half price to school children, for the full price to all others. The principle on which I desire to act is, that giving, as a general rule, however good it may be for the people that give, demoralizes the people who receive. I therefore, as far as possible, make people pay for everything; not merely to keep down the expenses of the mission, but for the good of the people themselves. It makes them more self-reliant, and the additional expense it imposes upon them, if it has any effect, tends to make them more industrious. . . . There seems no reason why we should not even now insist on the people doing what we know they can do; and they will never believe that we really insist upon their doing anything, and that they really must do it, if they find that by dint of entreaty they can get us to do it for them. This is a true case all the world over. For many years the people in some of the villages in this district were content to worship God in hovels. I did not seem to care. I told them my mind, but would neither help them myself, nor ask anybody to help them, as I knew that they really did not require help for this purpose. After a time they saw I was not going to be worn out, so they got worn out themselves, and came quietly to the conclusion that they must set their own shoulders to the wheel. The result is, that now a warm zeal for church-building is spreading throughout the district. Two decent churches were built last year in this division of the district, and one in the western; and three substantial stone churches, two in the east and one in the west, are now being built; and this without any help being asked or received of me, except the help I was glad to give in making choice of a site, and settling the details of the architecture.”

AN INVITATION.

THE paper presented by Secretary Treat, at the recent meeting of the American Board, on “the present need of missionaries,” made more or less impression at the time, it is believed, on the minds of not a few young men,—and has made such impression upon others, who did not hear it at New Haven, but have read it since,—some of whom, surely, would better please their Saviour, and better serve his cause, by giving themselves to the work abroad, than they can, in any other way. Such men are, not unfrequently, modest, diffident, distrustful of their own ability and fitness for the work; and in their self-distrustful diffidence they may fail to present themselves in any way as candidates, though feeling that they would be ready to engage in the foreign service if asked to do so. These are the men wanted; but how shall they be found? Possibly they make the mistake—a very common one—of supposing, or at least *feeling*, that others know their unuttered thoughts, and that those specially connected with

the missionary cause will call for them if they desire their services. They wait, therefore, for advances to be made to them, which are not made simply because their views are not suspected. Others, who make no such mistake, but realize that the first suggestion should be made by them, shrink from making it, in the fear that they are not the men desired and would not be accepted.

There are reasons for believing that such cases do exist, among students in our seminaries even, and still more among pastors (for seminaries are sometimes visited, and students ready to consider the subject are encouraged to a private conference, but young pastors cannot often be approached in such a way), and the special object of this note is to *invite* and urge all, whether students or young pastors, who are questioning with themselves what duty in the case may be, to open the way for conference by which they may be aided in coming to a satisfactory conclusion, either by calling upon or addressing a line to either of the Secretaries of the American Board. The conference, or correspondence, will be regarded as confidential if they so desire, that existing relations may not be disturbed by needless publicity; and even if it should not be thought expedient to encourage from them a full "offer of service" to the Prudential Committee, their own minds may be set at rest, while no harm can be done.

MEN ARE GREATLY NEEDED for a service than which none can be more honorable, more useful, or more likely to promote spiritual improvement and secure a happy Christian life. Of the "twenty-six ordained laborers, in addition to those under appointment" who, it was said at New Haven, "should be sent at once, if possible," *very few*, ready for this *immediate* service, have been found as yet. Must it not be that there are men, somewhere, who should respond to so plain a providential call, and supply the most urgent wants of our foreign fields? Let not the men wanted, and thus called, diffidently hide themselves away. And let not the churches forget the Master's direction, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

CARE OF MISSIONARY CHILDREN.

THE patrons of the American Board are aware that two ladies — Mrs. Sarah H. Ely, of New York City, and Mrs. Eliza H. Walker, of Auburndale, Mass. — have been designated to assist in caring for the children of missionaries in the United States. A recent note from one of these ladies to the Foreign Secretary indicates that their services are of great value. She remarks: "I feel that our work has been an important one. I think of about sixteen children to whom I have rendered *pecuniary* aid, almost entirely through the benevolence of individuals — sometimes called out by direct appeal, and sometimes reaching me through channels entirely unexpected. I feel that God is blessing me in this work — strengthening my faith; and I have most abundant assurance from the parents in the foreign field, that their hearts are relieved and strengthened for their work by the aid thus rendered their children here. If ever I am tempted to feel faint-hearted, I need but read some of the letters I have received from these parents, to gain an assurance that I am indeed working for the Master. I am assured of this from other sources also.

“Mrs. — is very quiet about her efforts, but she is doubtless doing more than I. We are at present hoping for aid in behalf of some children specially upon our minds.”

Notwithstanding the assistance rendered in this country by these ladies, and by the Secretary of the Board, it is always expected that the parents will make their own arrangements for the location and care of their children before sending them home. This they can generally do through relatives or friends; no one here can well do it; and they are the best judges as to what they desire.

MISSIONARY HERALD—THE FREE LIST.

PERSONS to whom the *Missionary Herald* is sent gratuitously, and who are entitled and desire so to receive it, are once more requested to consider the necessity of sending their names and post-office address *every year*, to Mr. Hutchins, the publishing agent; with the request that the publication be continued, free. Those who have not given such notice within the past six months, are requested to do so at once, that lists of names may be revised and corrected before the *Herald* for January goes to press. Those who do not give seasonable notice must expect the publication to be discontinued. Indeed no one is *entitled* to it after the close of the *one year* for which notice has been given. In no other way than by the observance of such a rule, is it possible to prevent great waste, in sending to persons who have died or removed, or whose names are no longer rightly upon the free list. Pastors, church treasurers, and others who are accustomed from time to time to forward names of persons to whom the *Herald* should be sent, are requested to continue thus to do; but they will see the importance of regarding the rule, and will please renew the application *annually* for each person still entitled to it. The publishing agent does not and cannot know who are Honorary Members of the Board, and *as such* entitled to the *Herald* free, if they desire it, and who should receive it simply for one year, as donors or collectors for that year of the requisite sum; nor can he know of all the deaths, and the changes of residence, over the whole land.

A statement as to persons who are entitled to the publication will be found upon the last page of the cover for this month.

☞ While thus requesting notice from all who are entitled, and desire, to receive the *Herald* without charge for the year 1873, may we not also, *for the sake of the missionary cause*, express the hope that many names of new *subscribers*, with the small sum of \$1 from each, will be sent in at once, for the same year? Will not pastors, and other friends of the cause, in many places, make some effort at once to increase the number of *paying subscribers*?

APPROPRIATIONS FOR 1873.

It has been customary to announce to the patrons of the Board, in the *Missionary Herald* for December, the sum which the Prudential Committee have

found it needful to appropriate for the prosecution of their work during the calendar year to come. The appropriations are made after a careful revision of carefully prepared estimates forwarded from all the mission fields, and the missions are at once notified of the grants made to them severally, that they may know before the first of January, how much, and for what purposes, they are at liberty to expend within the year. Of course it is not possible to foresee all contingencies, and the actual expenditures, at home or in any field abroad, will be likely to vary somewhat, in the total amount for the year — not in *most* of the items — from the designated sum. These variations, however, are not often large, and when the Committee have made the appropriations, they know, and can let their patrons know, very nearly the exact sum that will be needed during the coming year. The whole amount for 1873 — made up of very many items — is, for the *old* work of the Board, \$440,000. The new work, in nominally Christian lands, is still so much in its forming stage, that estimates cannot be made so precisely. The expenditures now foreseen in this work, for which appropriations have been made, amount to \$22,682. It is hoped that fields will so open, and the work be so enlarged, that at least \$30,000 will be needed.

Those who compare one year with another will notice that for the general work the sum now named (440,000) exceeds that designated for 1872 by \$30,000. It is, however, only \$15,000 more than was appropriated for 1871, and surely does not indicate, on the whole, too rapid progress. The advance actually made is mostly in three fields — Japan, China, and Eastern Turkey, while to some missions the appropriations are considerably diminished, owing to the painful fact that the laborers are quite too few. If the men so much needed by many missions could have been obtained, the call upon the churches must have been for a considerably larger sum. As it is, the call seems imperative for a very considerable increase of donations. From legacies the Committee cannot expect to receive, for the year to come, such an unusual amount as came in during the year reported at New Haven. It is not safe to calculate upon more than about the usual sum of late, say \$80,000. Add to this the balance in the Treasury at the close of the last financial year, \$8,993, and possibly \$9,000 to be expected from miscellaneous sources, and there will still be left the sum of \$342,000 for which the Committee must look to the churches. But the amount received from donations last year was only \$295,207.72. It will be seen, therefore, that a general advance of at least fifteen per cent. in the contributions of the churches will be wanted. Need the Committee have any fear that this advance will not be made? Not if pastors will keep the churches duly informed and instructed in the case. Not if the members of the churches will feel that they are members of Christ's body, and will keep in mind the claims of Christ and of his cause on them. Not if the Spirit shall be poured upon us from on high.

☞ Since the foregoing statement was put in type, a calamity has fallen upon the business community of Boston and vicinity which must greatly embarrass many of the most liberal contributors to every good cause, and must, in all probability, seriously diminish contributions from churches on which the Board has largely depended. The annual contributions of the Boston churches only, to the Board's treasury, have been, of late, not far from \$40,000 (not includ-

ing legacies), and from other churches in the vicinity, many of whose members have their places of business in the city, nearly as much more. Not far from one fourth of the whole amount which the Board has been wont to receive from donations, has come from churches which must be greatly crippled, for a time, by this disastrous conflagration. It will be seen, therefore, that the year now commencing is likely to be one of serious financial embarrassment to the Board and its missions, unless churches, and individual Christians, in the country at large, spared in this time of trial, in their gratitude for such exemption, and their love to Christ and his cause, shall greatly increase their contributions.

MISSIONS OF THE BOARD.

Austrian Empire.

It will be remembered that Rev. H. A. Schaufler, formerly of the Western Turkey mission, left the United States in May last with the hope of finding a field for missionary labor in some part of the Austrian Empire. Extracts from his letters were given in the *Missionary Herald* for October last. He spent most of the summer in an exploration of six out of the nineteen provinces of that Empire, namely, Hungary, Upper and Lower Austria, Styria, Bohemia, and Moravia. In all these, as far as circumstances would permit, he visited persons considered most competent to give information and counsel in regard to missionary work, and the best points for mission stations; corresponding with other persons, and also exchanging many letters with those whom he saw.

In all these provinces he found much encouragement; some affording advantages of one kind, and some of another. There is greater freedom, especially for colportage, in Hungary; in Styria, Upper and Lower Austria, Bohemia and Moravia, greater intelligence among the laboring classes, nearly all of whom are readers. He has now sent to the Missionary House a report full of information, and presenting a state of things more favorable to success among the Roman Catholic populations than was anticipated.

The present time seems favorable because of excitement in the popular mind on religious questions. Men are inquir-

ing, with unwonted earnestness, after the truth; and many do not regard the dogma of Papal infallibility as accordant with the truth. It is said that in Bohemia alone, some five hundred Romanists have turned to Protestantism annually, for several years past.

Mr. Schaufler recommends the establishment of two mission stations—one for Bohemia and Moravia, the other for Upper and Lower Austria and Styria.

The Prudential Committee have requested him to make arrangements for carrying out this plan; and three other missionaries, Rev. Messrs. Adams, Clark, and Alexander, with their wives, have already sailed to join him in this important enterprise. His report is much too long to be published in full—much of it was not designed for publication—but somewhat extended extracts will be given here.

BOHEMIA.

Respecting Bohemia he writes: "I was exceedingly interested in the inside view I obtained of the condition and wants of the church (Bohemian Reformed), which is the true successor of that old Bohemian church which was founded by John Huss, a hundred years before Luther, well-nigh drowned in the blood of the martyrs, revived by the influence of the German Reformation, which Gieseler says, nowhere made a more joyful impression than in Bohemia, only to be overwhelmed and destroyed by the thirty years' war, which had its origin in Bohemia. At the close of the seventeenth century there were no

more Protestant churches or ministers in Bohemia or Moravia. But gradually, as (since 1781) Protestantism began to be tolerated, secret adherents of the truth came more and more to the light, and now we find a Bohemian church whose sixty-four parishes contain over 100,000 souls.

"The first member of this church whom I met was its highest ecclesiastical dignitary — Upper Church Councillor — Von Tardy. He, and two German Reformed Councillors, with three Lutheran Councillors, form the Supreme Church Council, or Consistory, of the Reformed and Lutheran churches in Cisleithania. The Reformed and Lutheran members act separately in matters belonging exclusively to one church, conjointly in matters common to both. They are appointed by the Emperor for life, and are charged with maintaining purity of doctrine and discipline, superintendence of the examination and ordination, and the removing of pastors and preachers, the supervision of superintendents, etc., and are the medium of communication between the churches and the government. Mr. Von Tardy represents especially the Bohemian Reformed Church. He received me with the greatest cordiality, and expressed much interest in my errand. His whole appearance and manner struck me very favorably. He spoke with much animation and earnestness of the wants of his church, which, he said, is very poor. It needs means to secure, 1st. A Normal School. With limited means they have commenced one, but lack means to make it effective. 2d. A Theological Seminary, of which there is not the first beginning. 3d. A vigorous Religious Tract and Book Society, which has been instituted, but whose secretary is hidden away in a small hill parish, and lacks the requisite means. 4th. The salary for an evangelist for Southern Bohemia. They have one in the northern part." . . .

"Mr. Moody (Missionary of the Scotch Kirk at Prague) read me a long, interesting communication from Pastor Schubert, of Krabsic, intended for the Continental Society, in which he pleads for certain things necessary for the evangelization of Bohemia. Prominent among these are, —

"1st. The training of lay-preachers by some competent Bohemian pastor, independently of church authorities, as *real tape* would only embarrass free and effective action.

"2d. The concentration, as opposed to the too miscellaneous employment, of existing forces, and the aiming at real openings rather than at places simply interesting through their romantic historical associations.

"3d. Calling the Secretary of the Religious Publication Society to Prague, and furnishing him means to put that society upon a sound and effective footing.

"I next visited Pastor Schubert, in his hill parish. He seemed to me a remarkable man, with a large head, bright eye, and energetic, hearty manner. He expressed deep interest in our proposed work, and was sure Bohemia would afford a great and attractive field. So unassuming is he, that not till I requested it did he take me over the little female seminary which he has built up from a very humble beginning, until it now numbers thirty-three young girls, and is housed in a new building, built of stone laid in *faith*. All the arrangements show great practical wisdom, and I felt that he had probably laid the foundations of the Bohemian Mount Holyoke.

"We conversed fully and freely about the state and prospects of the Reformed Church. He told me that he had felt compelled to resign the first pastorate of his church because his conscience would not allow him to confirm indiscriminately, nor to administer the Lord's Supper to all his church members. A younger man is now first pastor. Pastor Schubert is second pastor, and is relieved from the duties which he cannot conscientiously perform, attends to his seminary, edits a small religious paper, and acts as evangelist in the outlying villages and cities of the parish. He has vacated the parsonage, and receives a smaller salary. He has been urged by others to leave the Reformed Church; but he refuses, because he hopes yet to begin a reform within it, by founding a new church somewhere and leading it to adopt a strict gospel discipline. If he accomplishes this, and it is

sanctioned by the church authorities, he can build up a pure church, and stimulate other pious pastors to do the same.

"According to Pastor Schubert almost all the Protestant pastors in Bohemia are pretty orthodox, but very few are *believing*. The connection of the church with the state injures the church. No pastor can be removed except by the Supreme Council, . . . and nothing short of outrageous conduct will be considered ground for removal.

"In the next place I visited, Kolin, the pastor was absent. I found Pastor Caspar in his out-of-the-way, hill-top, parsonage, the head-quarters of the Religious Publication Society, to which there is no carriage-road. He is a young man of great promise, orthodox, believing, and deeply interested in the creation of a Bohemian religious literature. He showed me the first specimen-sheet of the new and beautiful edition of the famous Bohemian Kralitz Bible Commentary, written in the sixteenth century, by six learned men, — assembled for the purpose in his castle, by a Bohemian nobleman, — and of which copies are very scarce. All concur in pronouncing it admirable (which the Bohemian Bible is well known to be), and its publication is exceedingly desirable.

"I everywhere met the fact, that there is in Bohemia a considerable religious movement among Roman Catholics. Much is said and written about John Huss, by Catholics and Protestants, and though the feeling excited is chiefly political and national, yet it is favorable to evangelical effort. The Old Catholic movement has hardly taken root in Bohemia, yet all reading men are more or less influenced by it. As in the whole of German Austria, the stagnation of ages is past. The monstrous claims of the Papacy, and the spiritual tyranny of the Jesuits, have aroused the masses from their long lethargy. As Pastor Caspar said, 'You ought to come to Bohemia now, because we are in a crisis. It is a time of waking up to religious discussion.'

"Pastor Schubert is confident that the Catholics are accessible. When, recently, he began preaching in a Catholic village, he had an audience of 1,000. As curiosity

became satisfied the numbers naturally decreased, but he has still from 200 to 300. Pastor — went, in the service of the Continental Society, to an entirely Catholic place, and now rejoices in thirty-five converted souls. In — Pastor —, an excellent Moravian brother, preached and ministered to eighty-two converted Catholics. Many of these are now joining the Moravian Brethren. Mr. —, in another place, has preached to as many as three hundred Catholics, the Commandant among them.

"Pastor Schubert knows several young men whom he could recommend to be trained for missionary work. Mr. —, who is quite anxious to have us occupy Bohemia, described the Bohemian character as domestic, unpretending, not ardent, but enduring, not generally immoral, as compared with Hungarians and Italians.

"My general impression of Bohemia and Moravia is that of a missionary field of the first importance and great promise. The call for training evangelists is loud, and it is one we can meet. Prague is the centre of Bohemia, and from thence the pious pastors can be easily reached. The German element comprises two fifths of the population of Bohemia. . . . It seems to me we should be impartial, and work for both Germans and Czechs, thus doing a double missionary work and avoiding identification with either of the violent political parties."

GERMAN AUSTRIA.

"Of all the nineteen provinces of the Austrian Empire, Upper and Lower Austria and Styria are the most beautiful, fertile, and prosperous; and their agricultural population the most intelligent, industrious, moral, and wealthy. To gain some idea of the excellent qualities both of the soil and its tillers, one has only to look on the garden-like land, with its luxuriant fields, its neat and substantial farm-houses and barns, and its well fed and well clad men and women, and then think of the ages of cruel political and ecclesiastical tyranny, which have destroyed the prosperity of many other lands, but which seem here to have been successfully defied by the recuperative

powers of animate and inanimate nature. Men and women can read and write, and most farmers take a newspaper, clerical or liberal. The best-read farmers are pretty well versed in the recent Catholic controversies, and reject infallibility and Jesuit domination.

"What intelligent, self-denying, and noble adherents the gospel may yet win in Salzburg and Tyrol is illustrated in the history of the Salzburger who, a century and a half ago, were cruelly driven from house and home for the gospel's sake, to the number of thirty thousand. In 1838, a large body of the Tyrolese were forced to leave their loved alpine home of the Zillerthal because they clung to the doctrines of the Reformation. Fathers left their children behind, and husbands their wives; but unflinchingly, and even joyfully, they endured the most heartrending separations rather than deny their faith in Christ. The Jesuits well-nigh purged out the heaven of the gospel. Is it not our privilege to give it again to these hardy and steadfast mountaineers? There is encouragement to do so.

"When I visited Pastor —, in a narrow valley among the steep mountains of Styria, he told me of a Zillerthaler, one of the woodcutters who yearly visit the lower country, who came to him for a Protestant prayer-book. Said he: 'When I was a boy my father took me aside, and showing me a Protestant prayer-book, said, Boy, remember *that* is the prayer-book you are to use.' Another Zillerthaler wanted a book which would tell him the honest truth about religion. He could not trust either Catholics or Protestants, both being partial. Pastor — replied, 'Here is the book you need; but you won't trust that either, for it is Luther's translation of the Bible.' 'That reminds me,' he rejoined, 'that when I was a youth, a Catholic chaplain, of whom I had made the same request I have made of you, answered me, "I may not give it to you, but when you get out into the world, if you can find an evangelical Protestant Bible, that's your book."' The woodman accepted Luther's Bible with joy.

"With Pastor — I talked eleven

hours on the stretch, about the condition of the Protestants and Catholics in the German provinces. Of the Catholics he said that they *are* accessible. He has a large and exceedingly scattered membership. When a Protestant funeral occurs in a Catholic community, he always has a large audience. (This is true throughout the provinces.) On one occasion he deferred a funeral till the afternoon, to give the Catholics a chance to attend. A delegation of the town officials waited on him and thanked him for affording them an opportunity of hearing what a Protestant minister had to say. About four thousand were present, and listened with deep seriousness to the service. When Pastor — solemnly repeated the Apostle's Creed, many eyes filled with tears. Many favorable opinions were afterwards expressed. Said Catholics, 'Our priests rattle off their prayers so quickly! but you repeated the Creed so reverently, we liked it.' Even a Catholic chaplain, present as a spy, was forced by his people to admit the excellence of the Protestant service.

"In *Upper Austria*, the most marked example of gospel work among Catholics is in a parish of Gallneukirchen, near Linz, where the converted Catholic priest, Martin Boos, exiled from Bavaria, preached the truth for fifteen years in the first part of this century, and that with such power and witness of the Spirit, that of 6,000 parishioners 4,000 embraced it. When he was torn from them, imprisoned and banished, and they were grievously persecuted, and permitted to leave neither the Catholic Church nor Austria, they clung nobly to the Word of God, and endured until 1848, when they lost no time in availing themselves of the permission to become Protestants. When, in 1841, we passed through Linz, my father met some of them by night, in an isolated farm-house. On the Sabbath they crowded a room in a Protestant hotel in Linz, and it seemed as if they could not hear enough of the preached word, so starved were they. Hardly any of Boos's disciples survive, but a little body of their children (200) still perpetuate the witnessing church. Within a few months, Rev. Mr. Schwarz, an active and self-denying young pastor,

left one of the best parishes in Austria, and accepted the call to this poor Gall-neukirchen church. He goes in a truly missionary spirit, to do a missionary work; and, from all I learn of him, and from the messages he has sent to me, I am sure I shall find in him a brother beloved, with whom I can freely consult and fraternally coöperate.

"On the whole, it strikes me that no mission field could be more inviting than German Austria, Salzburg, and Tyrol. The character of the rural population, the body of pious ministers, the call for training evangelists, and the absence of any other missionary laborers, are important circumstances."

It should be remarked, that the "body of pious ministers," of whom Mr. Schaufler speaks, is a very small body, comparatively, and that generally the German Protestants enter on no missionary work among Catholics. In the truce made at the close of the thirty years' war, they recognize a kind of agreement between German Protestants and Catholics not to attempt proselyting, and the Protestants, to this day, seem generally to act on that understanding.

Western Turkey Mission.

INTERESTING TOUR AND VISIT.

MR. RIGGS wrote from Sivas (400 miles south of east from Constantinople) on the 9th of September:—

"I have lately returned from a visit to Gurun and Manjuluk. This has been in some respects the most pleasant and interesting tour I have ever made. Its chief peculiarity consisted in the fact that I was accompanied by my wife and two children, and Miss Dwight; and consequently, instead of spending a couple of days in Manjuluk and a week or so in Gurun, as I usually do when alone, we spent a week in Manjuluk and nearly four weeks in Gurun; thus having a fair opportunity to become more or less acquainted with all the individuals in the flourishing Protestant communities in those places."

Cordial Welcome — A faithful Helper.

"Two long days of travel brought us to Manjuluk. The cordial welcome we received in that village abundantly repaid us for all the difficulties of the journey. The company of brethren there is still small, but seems to be steadily though slowly increasing. Hagop, the lay-preacher there, seems a truly spiritual man, and it was touching to notice the affectionate way in which some of the people would speak of him as the instrument in God's hand of bringing the truth to their minds. He has been laboring faithfully and patiently in the village for nearly two years, out of his small salary supporting a large family, who are still in Divrik, whence he originally came. And it is a curious commentary on the tax laws of this country, that he has tried in vain to remove his family to Manjuluk; for since he is enrolled for taxation in Divrik, if his family should leave that place there would be no security for the payment of his taxes. So he has to live in a sort of forced separation."

Happy Hours in a Dismal Place.

"Manjuluk is not a place in which one is specially tempted to spend much time, except on account of the pure air and delicious cool water. The houses are the usual low, dark hovels, with stone walls, and earth overhead and under foot. We reached the room where we were lodged by a long journey through a vast, dark stable, and our room itself was lighted by two windows, each about eight inches square, away up by the ceiling. But in this dark and dismal room we spent some very bright and happy hours, talking with the people of the newly-found truths, and answering their eager and intelligent questions. Never before had the women had a Christian woman to teach them, nor indeed had they ever seen a foreign lady; and it must be confessed that a goodly proportion of the crowd of women and girls that pressed in to see our ladies, were drawn in by curiosity. And very amusing were the examinations, investigations, exclamations, and observations which they indulged in with regard to the ladies' and children's dresses, hats,

hair, etc. Our traveling apparatus, too, though it seemed very simple to us, seemed so much of an establishment to them, that we were asked on one occasion, if we had left anything in Sivas! This curiosity would perhaps have been annoying, but for the fact that it furnished just the opportunities we sought to sow the seed of the word, not only in the hearts of those who sought it, but even among those who most bitterly opposed it when offered by the preacher, but in this case had to swallow the hook with the tempting bait. The Sabbath was a specially busy and a specially happy day, for the people, being more at liberty than on other days, kept us talking and preaching from early morning till late at night,—as their first preaching service here, as in Gurun, is held about half an hour after sunrise, which brings it rather early in midsummer.

“The spot where Manjuluk now stands must have an ancient history of considerable interest, but it has passed into the limbus of things forgotten. All that now remains to hint at former great things is a number of fragments of columns, arches, and cornices, cut out of the hard, black, igneous rock which abounds there, and one broken tombstone, which appears to be Roman, though the inscription is in Greek, indicating that ‘Claudius’ erected this monument ‘to his father.’ But who was Claudius, and why did he mention his own name, and not his respected father’s?”

A Threatening Name. “A week passed quickly away, and we took up our line of march for Gurun. The distance, though called only nine hours, is a pretty long day’s journey, and so we divided it into two, spending the intervening night at a miserable little Koordish village, called Konook Boghan, which means ‘The place where they strangle travelers’! They did not practice this art upon us, but took it out in staring.”

The Visit at Gurun. “Respecting our long and very interesting visit in Gurun, I have not time to go into particulars. The people gave us a very cordial welcome,

and had prepared for us a little house with a fine shady garden, where we took up our quarters, and kept house in rather primitive style. Gurun was in all the glory of its summer dress. The whole long length and narrow width of the city is almost one continuous grove and garden, along the banks of the beautiful stream. Fruit was abundant and the weather delightful.

“But though these beauties and luxuries refreshed our eyes and strengthened our bodies, it was the work among the people which most refreshed and rejoiced us. The gospel is making steady progress there. I have visited the place frequently, yet every time I go I see new faces in the congregation; and after the service, as one and another comes up to speak a word of cheerful welcome, the pastor has to stand by me, and in reply to my inquiries, he says, ‘This is a new brother—and this—and this.’ On this occasion I found it more than usually thus, and they all seem cordial, humble, and earnest. I was particularly pleased and interested at the simple earnestness manifested in their *church meetings*, and the communion season was very precious. While I was there, the church had, for the first time, to discharge the painful duty of cutting off an unworthy member. Though this was, personally, a trial to each member, they shrank not from it, because they feel the absolute necessity of keeping the church pure. At the same meeting they were comforted by receiving two new members. So the church grows; God grant that it may always keep pure.”

Women preaching to Women. “I never had so good a tour for preaching. I preached twice each of the five Sabbaths I was away, beside conducting numerous meetings during each week. But I was not the only one to preach. The pastor would give notice on the Sabbath that the ‘Madama’ would ‘preach’ to the women at such and such times during the week, in the gardens of such and such brethren’s houses. Accordingly the ladies would go, Bible in hand, and large crowds of women would collect around them, and with more or less attention and intelligence listen to the story of the cross,

never told to them before through woman's lips from woman's heart. I trust an impression was made which may be lasting."

Quick Work. "The last thing we did before leaving Gurun was to attend a meeting of the brethren who live in Sheol, — the upper end of the city, — for the purpose of considering the plan for building them a chapel, as the present one is too far away to serve them well. This has been long talked of, but I was not prepared for such quick work as they made of it. After about an hour of well directed talk, the plan was all matured, and money enough pledged to make a fair beginning. The brethren themselves will give certainly not less than half the sum needed, though they are all poor. One brother, a master-builder by trade, took the engineering of the job on his shoulders, and he was actually at work with his men the next day. They will have it finished before winter sets in."

VILLAGE WORK.

Mr. Parsons, of the Nicomedia station (55 miles east-southeast of Constantinople), in a note dated September 14, briefly states: "Our village work is coming forward as never before. We are building or fitting up old houses for places of worship in three villages. In three or four others we are hiring for the first time; that is, we are helping the brethren to do all this. The call for teachers and preachers is so great that we have decided to open a training class as soon as we can find the right man to help us in it."

Central Turkey Mission.

DEATH OF A FAITHFUL PASTOR.

Mr. MONTGOMERY wrote from Marash, August 19th, noticing the death of a native pastor in terms which serve to show that our missionaries are bringing forward in their seminaries, and are already greatly aided by, men eminently fitted to be useful in the work of the ministry. He states: "I have sad news for you to-day. Pastor Murad, of the First Church, entered into

his rest last Monday, August 12th. He was sick but thirteen days, yet seemed to know that he must die some days before the last, and was ready and joyful. He said his only regret was that he had not been able to *preach* more. We buried him Monday evening, just before dark, Pastor Avedis and myself officiating at the sad ceremonies.

"I doubt if any one of our pastors was more beloved by his people, or more useful as a minister of Christ. When he was ordained and installed here, in April, 1867, he felt that he was not fitted for so important a position. But he at once began studying with ardor, taking up English among other things, and his growth in power and usefulness was visible, almost from month to month. In addition to the faithful care of a church of three hundred and fifty members, and a society of over eleven hundred souls, he had, before his death, acquired a tolerable command of plain English reading, and made good progress in the study of history and sacred exegesis.

"During the last two years, he has often spoken to me of his great delight in preaching Christ, and I have scarcely met one for years who so seemed to glory in the *privilege* of being a preacher. He had a single-hearted, ardent nature, entered into his one life-work with his whole soul, and had little time or thought for anything else. This, with his Nathaniel-likeness of heart, was the secret of his power with his people. He won them by his simplicity and carried their wills by his ardor. He was greatly beloved by the whole Protestant community, who followed his remains, almost *en masse*, to their last resting-place, and manifested deep-felt sorrow. His loss to his church, just now, seems almost irreparable, as there is no one to take his place."

Japan Mission.

LETTER FROM MR. GULICK.

MUCH interest is still felt, by all Christian readers, in the progress of events in Japan — in every item of intelligence, or of opinion from those upon the ground,

bearing upon the prospects of civil and religious liberty, and of the missionary work, in that empire. Several letters, more recent than those already published, have been received from the missionaries of the Board there, from which extracts will now be given. Shades of difference in the views and feelings of different persons are to be expected, but all seem very hopeful. Mr. Gulick wrote from Osaka, August 16 :

"We have yet to learn of the revocation of the edicts against Christianity, or of any proclamation of religious toleration. "It is not to be expected that the rulers of this land, the heirs to that authority which for centuries has held the nation under a despotism more complete in its control of the actions, and religious faith of the people, than any other government in the world, should voluntarily permit the teachers of a higher law, the apostles of that religion which proclaims freedom to the captives and liberty to bondmen, freely to proclaim such doctrines.

"While Mr. Ensor's teacher, arrested two years ago, and my teacher, Yeinoski, arrested one year ago, are held prisoners in Yedo, — as we suppose them still to be, — for the offense of having been within hearing of the gospel, we shall not conclude that religious freedom has been secured.

"The placards warning the people to beware of Christianity, and upon pain of punishment to have nothing to do with it, are to be found in various parts of this city and its suburbs. The person who befriended us most while we were in Kioto, and who assisted me in renting the house we occupied while there, has been arrested and brought to trial by the city council. This man, during the latter part of our stay in Kioto, was with us daily, reading the Scriptures. He had been a petty officer of the city police, but upon our leaving Kioto he accompanied us to this place and engaged to enter our service as our teacher of Japanese. Leaving us, he returned to Kioto to obtain his dismissal from the service of the city, and to bring his wife and child with him to Osaka. There he was arrested and brought to trial, charged with the offense of wishing,

with us, to have Kioto opened to the gospel, and assisting us in various ways. He and his wife and child have been forbidden to leave their house, and are thus made prisoners in their own home. How long they will remain prisoners will depend upon the kindness or the whim of those in authority. The era of religious freedom in Japan has not yet arrived, though we hope that it is near at hand.

"While the government would not permit me, unless I should sign a contract to refrain from the mention of Christianity to remain in Kioto, and teach gratuitously the English language — for instruction in which they are paying in that city \$5,000 or \$6,000 a year, — an American circus-manager, with his company of Americans and Englishmen, has been able to obtain permission to visit Kioto and other inland cities. It is evident that the government understands the difference between a missionary and a circus-rider."

LETTER FROM MR. DAVIS.

Next in the order of time is a letter from Mr. Davis, dated August 27th. He writes, full of hope and earnestness : —

"You will conclude, ere this reaches you, that we have a very changeful atmosphere in Japan ; first very bright and then very dark. Well, we could not expect it to be otherwise. When great reforms are imminent, or are taking place, among a great people, it is always so — first dark, then light, and always the darkest just before day ; and when these fitful changes follow in quick succession, it is an encouraging sign, provided only that the *cause* be gradually gaining ground. Such is the case here. The cause of religious freedom is moving on ; the day begins to break. The only question is, how long the twilight may be. Were every missionary driven from these shores, I should not be discouraged ; but should feel that this was God's way to hasten the opening of the land ; and I would pitch my tent on Chinese soil and go forward with my preparation in this language, and send a bugle call for more men. It is in just this light that I regard the arrest of Yeinoski a year ago, the arrest, at various times, of the Catholic Christians at Nagasaki, the re-

cent persecution of the Russian Christians in Yesso, and the experiences of our Brother Gulick in Kioto; although I cannot look upon the latter as showing the present animus of the *general government*, but rather as the natural result of the conservatism and bigotry of that ancient seat of Shintooism, the spiritual capital of the empire.

"It seems to me that we must not mind the little gusts of wind which sweep hither and thither across our quarter-deck, but rather look up at the great trade-winds which fill our canvas, all the time blowing in the same direction.

"We have recently sent you an appeal for more men.¹ Instead of recent events modifying that appeal, in my view they add force to it. That paper was cut down to the very minimum. It is but the voice of the least sanguine of our number. Were I to write to-day I should put it twice as strongly. I have had the feeling ever since reaching these shores, — a feeling which every day of my stay has deepened, until recently it has oppressed me night and day, — that we were not doing our duty in this direction. We see this crisis here as no one at a distance can see it; we see this nation ready to be speedily gathered into the kingdom, and almost no one preparing to reap the harvest; and woe be unto us if we hold our peace. O that a hundred men could come this year, and then we might hope to save some of the millions in this part of the empire from the infidelity which is everywhere ready to fill the spiritual void. I want to call just as loudly as I can, so that by and by, perhaps this year, perhaps next year, surely very soon, when the crisis is upon us and we are overrun and swamped for want of men, I can feel that I did my duty in appealing for more."

LETTER FROM MR. GREENE.

Mr. Greene wrote two days later than Mr. Davis (August 29th), with equal confidence and earnestness: —

"About a month ago I sent you a very hasty note, which I wanted very much to make longer and better, but time would

not allow. I was especially anxious to write you with reference to the condition of things here in Japan, as viewed from my own standpoint. Mr. Gulick's forced withdrawal from Kioto signifies simply nothing, in my opinion, as to the sentiments of the central government on the question of Christianity.

"The case is just this: There are strict laws against Christianity, the government has not yet made up its mind to repeal them and declare toleration, and hence every local governor is in duty bound to execute these laws, as he looks upon the matter. He may know something of the feeling of his superiors, and may wink at the doings of the missionaries, but without positive orders from Yedo he dare not disregard any complaint which may be made. If the matter concerns any large number of persons, as at Nagasaki, the foreign representatives take it up and the prisoners are released; but if it concerns only one or two, it makes no impression on anybody in authority, and the law takes its course. And there will be continual danger of such isolated cases as this one at Kioto until the formal repeal of the laws against Christianity. Some time since I had a little conversation with the Governor of this port on this subject. He told me that in case of complaint he should feel constrained to persecute. It was his duty, and he must do it. He did not, of course, say that he should not busy himself in searching out cases to persecute, but from his general bearing, and the tone of his conversation, I inferred as much. This man has a son in the Amherst High School, who has written of Prof. Seelye's proposed visit, and he has promised to show him all the attention in his power, for his son's sake.

"In a recent number of a Japanese newspaper, I read an article on the toleration of Christianity which interested me a good deal. It commenced by alluding to the recent changes in the government, and especially in the department of religion, to the hostility of the government towards Buddhism during the past four or five years, the failure of its efforts to root it out of the land, and its present efforts to harmonize Buddhism with the old state-

¹ See "Missionary Herald" for November, page 367.

religion, under the supervision of the new Kiyobusho, or Department of Religious Instruction. The writer strongly advised the removal of the ban from Christianity, and allowing it the same privileges under the Kiyobusho as are granted to Shintoism and Buddhism. This, he thinks, would be for the good of the country. Some say that, being a foreign religion, it could not be made to accord with the customs of the country — that there would be perpetual discord. This objection the writer thinks will be overthrown by the most cursory examination of the present condition of affairs here, for are not both Buddhism and Confucianism foreign religions, and does not the government allow that these, notwithstanding their foreign origin, may safely be tolerated? This newspaper is published under the eye of the government, and every copy is issued with the approval of the government, which is certified by its own seal — a stamp in one corner. Such freedom of discussion cannot be long in advance of religious toleration.

“Humanly speaking, toleration is soon to come — very, very soon; and then shall we be forced to await years for men to learn the language before we can do the work the church expects its missionaries to do for this people? Infidelity is already in the field. One European physician in Osaka, some time ago made the remark that he hated Christianity as badly as the Japanese themselves, and that in Europe, none of the better scholars believed in it! This remark was made to his pupils, in one of the largest medical schools in Japan. It has come to our ears from two different pupils, who were at his school at different times, and hence we infer that it was a common saying of his.

“The question comes home with some force to me, Is it economical, is it right, for us to wait until such heartless infidelity as this has spread itself over the land before we begin in earnest the work of evangelization? God knows that other countries need the gospel — are suffering for it; but where in all the world is there a country passing through such a crisis as this? Where is there a country which, humanly speaking, seems so ripe for the gospel harvest?

“Of course, in saying all this, we do not mean to imply that the work is to be done in a day, even with a full supply of men. History shows us no such instance, and no thinking man expects to see any exception to the old law of gradual development; but there are many and weighty reasons for believing that the growth will be more rapid in Japan than in most countries, and that before long, in no merely figurative sense, the people will be crying for the gospel. Cases are even now not unfrequent where men come and ask to be taught of Christ and his gospel. One such now reads with me, every morning, in the New Testament, while with another he reads the Old Testament during the day. Do send us more men. Pray do not turn any away from Japan who really wish to come, if they are good men.”

North China Mission.

“SORELY DISAPPOINTED.”

THE following extracts from a letter dated Tungcho, July 22, 1872, from Mr. Chapin of that station, speak for themselves; and it is to be hoped may move some readers to renewed consecration to the service of Christ, and a renewed consideration of questions touching personal duty:—

“We have been sorely disappointed in reading your last letters, in regard to reinforcements. Dear brother, if the men are not to be found, you and the Prudential Committee are not responsible; and I hope we shall not feel impatient, or seem to you importunate or exacting in our demands. The blood of these hundreds of millions will be found in our skirts, however, if we are not faithful in lifting up our cries, both to the ‘Lord of the harvest,’ and to you, who have so much influence in directing the movements of the reapers. It is only five years since the Board pledged itself to undertake in earnest the evangelization of China. The Board asked for forty men that year for new fields, most of whom, I supposed, were intended for China. Is it strange that we are grievously disappointed when the intimation comes that we have received about all the help we can look for at present?

During these five years, Tungcho and Yü-cho have been occupied, but our present stations are hardly fully manned even with the expected reinforcements a month hence, and where is our hope of taking up even one of the many points waiting to be occupied? Must we give up going to Pautingfu, the capital of the province, and a grand centre of Christian work; or must we abandon one of our old stations to do it? That seems the only alternative presented to us. And our hearts anxiously cry out, 'How long'? After all, are the plans for the occupation of the western portion of this province, and of the unoccupied provinces west of us, to be given up? Must the half of China which has yet no missionary laborers, wait till the rest of the world is evangelized, before anything is done for it? Or shall the work be pushed at once, in every part of the world, according to the relative importance of each field?

"You say missionaries in other fields have complained that a larger proportion of new laborers have been sent to us than to them. But this does not begin to make up for the former comparative neglect of China. Including the Mohammedans, for whom comparatively little is done, Asiatic Turkey has eight times as many missionaries in proportion to the population as China. We are not jealous, but we

thought the very point of Mr. Treat's Special Report in 1867, and of the action of the Board upon it, was that China had been neglected, and that now she must be placed upon equal footing with other parts of the heathen world. May God send you more men, and put the love of China, and zeal for her conversion, in their hearts. I believe a day of overturning, and of turning to God, is coming soon in this empire."

NEW CHURCH AT PEKING.

In a letter dated June 15th, Mr. Holcombe, of Peking, mentioned some religious interest on the part of a few persons connected with his school. The teacher, a man of the literary class in China, seemed to be a true convert; and one young man of nineteen, and a boy of fourteen, pupils, also appeared well. On the 27th of July, he reported that these persons had been baptized, and with four others had been organized into a new church—the "North Church," at Peking.

Mr. Williams, of Kalgan, mentions the death of one of the church members there. He died praying, and giving evidence of genuine trust in Christ. Mention is made also of the fall of one helper at Kalgan, through the seductions of opium smoking.

WOMAN'S WORK.

GIRLS' SCHOOL AT MARDIN—VACATION WORK OF PUPILS.

MISS PARMELEE wrote from Mardin, Eastern Turkey, July 1, 1872: "Our school opened April 5, with 24 pupils—6 girls in the boarding department, 8 wives of students in the theological seminary, and 10 day scholars. Of the boarding pupils, three came to us for the first time, one, a bright girl of twelve, from Kul-leth, another from the city, whose father pays her board, and is glad to do so for the sake of getting her away from bad influences, and the third, the daughter of that good Diarbekir brother who offered the mission the use of his elegant new house if

it would establish the school in that city. The day pupils are mostly little girls of eleven or twelve, from the Protestant community, though we have among them one quiet, lady-like Syrian, and one married woman.

"This last pupil interests us much. She is a woman, perhaps 25 or 27 years of age, of a lovely, amiable disposition, and we hope is a true Christian. Her husband's worldly condition is better than that of some, so that she is not obliged to spin or weave or sew, to eke out their scanty living; and being anxious to improve in reading and in Bible knowledge—her husband being equally anxious to have her

—four days in the week she finishes up her morning's work, sends her boy to school and her husband to his work, each with his luncheon prepared, and then walks up the steep hill—a twenty minutes' walk—and sits in our school from eight o'clock A. M. to four o'clock P. M. After school she goes home and hastily prepares the evening meal, and does any other work necessary for the morrow. Friday she stays at home to do her washing and baking—a good part of Saturday being consumed in going to the bath, after the fashion of this oriental land.

"Those who had spent the winter in villages came back to us with a pleasant story of their winter's work—of kindness shown them, of a readiness to hear the truth, of some beginning to read and some learning to pray. One especially, our youngest woman, who had with great difficulty brought herself to the point of being willing to go to a village, and had been sent to one of the hardest places in our field, came back with a beaming face. The inconveniences had been fewer than she anticipated, and the opposition to the truth not nearly as hard to bear as she had feared. Yet her faith had been sorely tried by the long-continued, severe sickness of her child, a sickness which had robbed her of much needed rest at night. Little Miriam came back from Kulleth to tell of two weekly meetings for the women, and seventeen women regularly attending services which, before, it had been difficult to persuade two or three to attend even occasionally. Ailie came up from Goeli, pleased that two or three of the heartless, worldly women there, had begun to see that there is something in the religion of Christ of which they had never dreamed before, and were inclined to set themselves to find out more about it; but more pleased with the general quickening there seemed to be among the few men who constitute the Protestant community—a quickening which has since resulted in the beginning of a building for a chapel, with a room for the helper's family. Faruda, our Mosul girl, had been tenderly cared for in the family of the Kutterbul pastor, and had evidently made a warm place for herself in the hearts of the women there, who had been left uncared for so long.

"There was something in the words of all to give us cheer and hope; and yet the best part of the winter's work is its influence upon the women themselves. They come back better students, more awake to their own needs, intellectual and spiritual, and with a better understanding of the way in which those needs can be supplied. The term, thus far, has been unusually pleasant to me. There is an increased desire on the part of most to be faithful in their studies, and to be careful in regard to meeting our wishes as expressed in the few rules we have found to be necessary.

"Four of our pupils are members of the church, and without question adorn the religion of our Lord and Saviour in all their daily walk. Of one or two others we have little doubt that they have passed from death unto life. Indeed among most of our women there is a growing outward conformity to the requirements of a life hid with Christ. Our prayer-meetings together are less formal; and we sometimes hope that these outward signs are a true index of an inner heart-growth in spiritual knowledge. But we cannot report so marked indications of the presence and working of the Spirit as we long to see—as we feel that the year must not go by without our seeing. We do plead for the prayers of those who love souls, everywhere."

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

OCTOBER, 1872.

Mrs. Homer Bartlett, *Treasurer*.

MAINE.

<i>Bath</i> . Central Cong. ch. mission circle, "Little Hills," towards salary of Miss Baker. at Mardin.	\$6 69
<i>Ellsworth</i> . Prayer Circle, auxiliary, Miss L. L. Phelps, Treasurer, \$5.50; "Cup-bearers," 60c.; "Young Reapers," 55c.;	6 65
<i>South Freeport</i> . Mrs. E. M. Hsley's s. s. class, \$5; Cash, \$1;	6 00
<i>Pownal</i> . Misses R. and H. Chapin,	4 00—\$23 34

NEW HAMPSHIRE.

<i>Claremont</i> . "A Friend," to const. Mrs. Eliza W. Barnard L. M.	25 00
<i>Francistown</i> . Mrs. J. Kingsley, \$1;	
Mrs. Donnell, \$1;	2 00
<i>Raymond</i> . Ladies of Cong. church, Mrs. C. A. Shepard, Treasurer,	11 00
<i>Salisbury</i> . "A Friend,"	1 25
<i>Wakefield</i> . Rev. S. Clark, to const. Mrs. Cordelia B. Clark L. M.	25 00
<i>Winchester</i> . Last expressions of love to the Mission cause, from Mrs. (Rev.) Harmon,	10 00—74 25

VERMONT.

<i>Craftsbury, North.</i> Cong. ch. auxiliary, Mrs. R. S. Wild, Treasurer (of wh. \$25 to const. Mrs. Mary H. Paddock L. M.)	\$40 00
<i>St. Albans Aux.</i> Mrs. Mary A. Smith, Secretary and Treasurer,	210 00
<i>Waitsfield.</i> "A Friend," to const. Mrs. Mary F. Babbitt L. M.	25 00—275 00

MASSACHUSETTS.

Money left by an angel child, and sent by Annie's mother,	1 00
<i>Auburndale.</i> Mrs. Alden,	2 00
<i>Amesbury, West, Aux.</i> Mrs. W. H. Haskell, Treasurer,	8 80
<i>Boston.</i> Park St. ch., a blind octogenarian, to const. herself L. M., \$25; Union ch., add'l, \$1; Miss M. A. Hitchcock, 3.92; Old South ch., "L. F. B.," monthly installment, and to const. Miss C. L. Noyes, of the Central Turkey mission, L. M., \$30;	59 92
<i>Boston, South.</i> Miss Farrington,	1 00
<i>Brookfield.</i> Mrs. A. C. Blanchard, to const. herself L. M., \$25; "A Friend," for Mrs. Edwards' school, \$5;	30 00
<i>Brookfield, North.</i> 1st Cong. ch. Benevolent Society, by J. E. Porter, Mrs. Sarah B. Reed, Treasurer,	5 00
<i>Boylston, West.</i> Ladies of Cong. Society, to const. Mrs. Caroline H. Murdock, L. M.	25 00
<i>Canton, South.</i> Miss Bryant,	25
<i>Cambridge.</i> Shepard ch. auxiliary, add'l, Miss Alice Green, Treasurer,	37 00
<i>Chicopee.</i> Three ladies of 1st Cong. ch., by Rev. E. B. Clark,	3 00
<i>Fitchburg.</i> Royston Cong. ch. and so., of wh. to const. Mrs. Fidelia Boutelle and Miss Loenza Boutelle, L. M's,	55 25
<i>Franklin.</i> "A Friend," to const. Mrs. Joseph H. Jacobs, of Thomaston, Me., L. M.	25 00
<i>Granby Aux.</i> Balance to const. Miss Mary Montague L. M.	50
<i>Grantville.</i> Miss Kate E. Lee, Tr. (of wh. \$30 for support of "Balu," a native teacher, in Mrs. Bissell's school, \$25 for Mrs. Chandler's Caste School, and \$25 to const. Mrs. Reuel Ware L. M.),	93 00
<i>Hadley.</i> Mrs. Elizabeth Porter,	10 00
<i>Haverhill.</i> By Rev. C. M. Hyde, Mrs. T. W. Knight, \$5; Miss E. B. Knight, \$5; Mrs. C. M. Hyde, \$2;	12 00
<i>Holbrook Aux.</i> Miss S. J. Holbrook, Treasurer; Mrs. E. N. Holbrook, Miss Mary W. Holbrook, Mrs. R. L. Spear, Mrs. E. Everett Holbrook, each \$25, to const. themselves L. M's; others, \$12;	112 00
<i>Ipswich.</i> Mrs. J. E. Stanwoods' last gift,	5 00
<i>New Bedford.</i> "Union Workers,"	250 00
<i>Norton.</i> Mrs. E. B. Wheaton,	50 00
<i>Pepperell.</i> Cong'l church,	1 00
<i>Saugus Centre.</i> "A Friend,"	1 00
<i>Taunton Aux.</i> Mrs. Geo. N. Woodward, Treasurer, to const. Mrs. Almira Maltby and Mrs. Blake, L. M's,	50 00
<i>Wellesley.</i> "Penny-gatherers," by Mrs. C. B. Dana, for Mrs. Bissell's school,	3 00
<i>Winchendon Aux.</i> To const. Mrs. Asa P. Rand L. M.	25 00
<i>Woburn Aux.</i> Mrs. C. S. Adkins, Tr.	5 00
<i>Worcester.</i> Dr. Sweetser's ch., Mrs. Knox's s. s. class, for Mrs. Edwards' school,	80 00—900 22

FOR CONSTANTINOPLE HOME BUILDING FUND.

A Friend,	\$10 00
<i>Boston.</i> Mrs. Arthur Wilkinson, \$100; "A Friend," \$1; Miss Louisa J. Brown, \$50; Mrs. Capron, of the Madura Mission, \$10;	161 00
<i>Boston Highlands.</i> Mrs. A. C. Thompson.	100 00

<i>Barre.</i> Mrs. Arnold Adams,	\$10 00
<i>Dedham.</i> "M. C. B.,"	50 00
<i>Easthampton.</i> Mrs. H. G. Knight, \$20; Mrs. E. H. Sawyer, \$25;	45 00
<i>Worcester.</i> Mrs. A. P. Todd,	10 00
<i>Westminster.</i> Mrs. J. B. Wood and a few friends,	18 00—\$404 00

CONNECTICUT.

<i>Hartford.</i> Mrs. S. B. Treat, to const. herself L. M.	25 00
<i>New Preston.</i> A few ladies of village church,	11 00
<i>Norwalk, South.</i> Two ladies, to constitute their pastor's wife, Mrs. Homer N. Dunning, L. M.	25 00
<i>North Haven.</i> "A Friend,"	10 00
<i>Portland.</i> Mrs. Martha White,	5 00
<i>Rockville.</i> Cong. ch. and so., by E. C. Chapman,	20 00
<i>Southport.</i> Cong. s. s., for pupil at Harpoat,	30 00—\$126 00

FOR CONSTANTINOPLE HOME BUILDING FUND.

<i>New Haven.</i> Miss Sarah A. Bliss,	\$25 00
<i>Norwich.</i> Mrs. H. P. Williams,	100 00—\$125 00

NEW YORK.

<i>Albany.</i> "Caasi,"	10 00
<i>Buffalo.</i> Mrs. William G. Bancroft, to const. herself L. M.	25 00
<i>Crown Point.</i> "Willing-hearts," to const. Mrs. E. Ashley Walker L. M.	25 00
<i>New York.</i> Mrs. E. A. Kent, to const. Mrs. Edward Holman, of Newton, Mass., L. M.	25 00
<i>Whitney's Point.</i> Ladies' Miss'y Society, by Mrs. C. A. Seymour,	8 65—93 65

FOR CONSTANTINOPLE HOME BUILDING FUND.

<i>New York.</i> Mrs. L. B. Dodd,	\$25 00
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ILLINOIS.

<i>Chicago.</i> M. L. Parrington and E. G. Ives, towards support of "Shoshan," in Miss Fritcher's school at Marsovan,	10 00
<i>Godfrey.</i> Church,	1 00—11 00

MINNESOTA.

<i>Chatfield.</i> Pres. s. s., for "Gita," in Mrs. Bissell's school,	22 00
Subscriptions and donations,	\$1,525 46
Quarterlies, "Life and Light,"	155 25
"Echoes,"	11 00
Constantinople Home Building Fund,	554 00
Total for month,	\$2,245 71

N. B. The Treasurer would also acknowledge the receipt of a gold ring and a dime in silver, which we hope some one with the Master's spirit will exchange, for one who cast into the treasury what she held most dear.

L. F. B.

RECEIPTS OF THE WOMAN'S BOARD OF MIS-
SIONS FOR THE INTERIOR.

OCTOBER, 1872.

Mrs. Francis Bradley, Treasurer.

OHIO.

<i>Mount Vernon.</i> Woman's Miss'y Society, Mrs. E. C. Hank, Treasurer,	\$29 33
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MICHIGAN.

<i>East Saginaw.</i> Woman's Miss'y Society, for support of Miss Diamant; Mrs. A. L. Coats, Treasurer;	\$116 43
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<i>Goodrich.</i> Woman's Miss'y Society, Mrs. B. Sanderson, Treasurer,	\$3 60
<i>Muskegon.</i> Woman's Miss'y Society, Mrs. A. I. Loomis, Treasurer,	10 00
<i>Olivet.</i> Woman's Miss'y Society, Mrs. Anna M. Benedict,	15 00
<i>Royal Oak.</i> Woman's Miss'y Soci- ety, Mrs. E. M. Porter, Treasurer,	5 00-\$150 03

ILLINOIS.

<i>Blue Island.</i> Mrs. S. F. Dickinson, Chicago. 1st Church, Woman's Miss'y Society, for support of Miss Patrick, of Ezra room; Mrs. E. I. Yates, Treasurer, \$43; <i>Union Park</i> ch., Woman's Miss'y Society, for support of Miss Rendall; Mrs. Geo. Sherwood, Treasurer, \$73.45; <i>Plymouth</i> ch., Woman's Miss'y Society, Mrs. I. L. Leake, Treasurer, \$21.50; <i>New England</i> ch., Woman's Miss'y So- ciety, for support of Miss Chapin; Mrs. Max Hjortsberg, Treasurer, \$25.90; <i>Tab- ernacle</i> ch. s. s., "Faithful Band," \$2; 165 85	1 30
<i>Chesterfield.</i> Woman's Miss'y Soci- ety,	7 00
<i>Evanston.</i> Woman's Miss'y Society, for support of Miss Mary Porter; Miss Minnie White, Treasurer;	34 05
<i>Galesburg.</i> Woman's Miss'y Society, for support of Miss Evans, Mrs. H. B. Hurd, Treasurer;	30 00
<i>Geneva.</i> Woman's Miss'y Society, Mrs. Alice E. Coe, Treasurer,	15 00
<i>Morrison.</i> Woman's Miss'y Society, Mrs. M. I. Hillhouse, Treasurer,	31 80
<i>Oak Park.</i> Woman's Miss'y Society, for school at Manissa; Mrs. I. H. Allen, Treasurer;	67 40
<i>Odell.</i> Woman's Miss'y Society, Mrs. B. F. Hotchkiss, Treasurer;	8 90
<i>Payson.</i> Woman's Miss'y Society, Miss Ellen Thompson, Treasurer,	12 00
<i>Peru.</i> Woman's Miss'y Society, Mrs. E. M. Brewster, Treasurer,	5 57
<i>Roseville.</i> Woman's Miss'y Society, for support of a pupil in Samokov; Mrs. Mary Wyckoff, Treasurer;	5 00
<i>Springfield.</i> Woman's Miss'y Soci-	

ety, for support of Miss Evans; Mrs. Albert Smith, Treasurer;	\$50 15
<i>Waukegan.</i> Woman's Miss'y Soci- ety, to complete the support of their Bible-reader, at Harpoot,	56 50-\$490 52

WISCONSIN.

<i>Clinton.</i> Cong'l s. s., for support of pupil in Miss Porter's school, at Peking, <i>Fort Howard.</i> "A friend," through Mrs. Jeremiah Porter, to const. Mrs. C. L. A. Taub L. M.	10 00
<i>Janesville.</i> "Wright Mission Band," to const. Miss Belle M. Allen L. M.; Miss Ella Cutting, Treasurer;	200 00
<i>Menasha.</i> Woman's Miss'y Society, Mrs. A. E. Rounds, Treasurer;	25 00
<i>Oshkosh.</i> Woman's Miss'y Society, \$14; Golden Chain, \$8; Mrs. L. L. Os- born, Treasurer;	5 64
<i>Sheboygan.</i> Woman's Miss'y Society, <i>Sparta.</i> Woman's Miss'y Society,	22 00
Mrs. H. E. Kelley, Treasurer;	18 00
	16 55—297 19

IOWA.

<i>Chester.</i> Woman's Miss'y Society, to be applied to the salary of Miss Malthy, of Samokov; Miss Carrie A. Carter, Tr.	13 60
<i>Green Mountain.</i> Woman's Miss'y Society, Mrs. N. S. Chase, Treasurer, <i>Independence.</i> Woman's Miss'y So- ciety, Mrs. B. S. Brownell, Treasurer,	6 25
<i>Marion.</i> Woman's Miss'y Society, <i>Sibley.</i> Osceola Helpers, by Mrs. El- len P. Dean,	13 85
	51 25
	5 00—89 95

MINNESOTA.

<i>Winona.</i> Woman's Miss'y Society, for support of Miss Van Duzee; Miss Hatch, Treasurer;	50 00
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KANSAS.

<i>Paola.</i> Mrs. N. D. Coleman,	1 00
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NEW YORK.

<i>Lima.</i> Mrs. A. E. Miner, to apply on life-membership,	10 00
	\$1,118 07

MISCELLANY.

PROSPECTS OF CHRISTIAN MISSIONS.

A letter well worthy of a thoughtful perusal by every Christian, from Dr. E. D. G. Prime, author of "Around the World," in regard to Christian Missions, their value and their prospects, appeared in a recent number of "The Interior." A few only of its valuable statements can be given here. After a brief reference to his extended journey in "Eastern, Central, and Western Turkey, and other mission fields," Dr. Prime says:—

"I went as an independent traveler, without any commission from any society or board, prepared to form an independent judgment in regard to all that I might see and learn. I may say in brief, that after having embraced every opportunity for becoming acquainted with the Christian laborers from my land and with

their work, I returned with a higher estimate than I ever had before of the ability, learning, and devotion of the missionaries as a class and as a whole, with an enlarged view of what has already been accomplished, and with a profounder conviction that through this instrumentality, or that which shall immediately grow out of it, the kingdom of our Lord and Saviour is to be established in the whole earth, more speedily than the weak faith of the church has dared even to hope. . . .

"Within about a year it was my privilege to take by the hand nearly every Protestant missionary in Japan, a large number of those in China, India, Egypt, Syria, Turkey, and some of the islands of the sea; I enjoyed the greatest freedom of intercourse with them in their distant homes and saw them in all the depart-

ments of their labor; and I can truly say that I have never mingled with any class of men who have more entirely won my respect and esteem for their own and their work's sake. The church of Christ has not anywhere a class of laborers who are more zealously, faithfully, or successfully carrying on its work. . . . Among all the Christian missionaries with whom it was my lot to meet, I cannot recall a single instance in which one of them, man or woman, expressed the least dissatisfaction with their work, or discouragement with regard to its final success, or the slightest desire to give it up and enter any other service in any other part of the world. . .

"The success of Christian missions nothing but ignorance or prejudice could call in question. What has actually been accomplished can be fully appreciated only by those who have been upon the ground and who have witnessed the condition of pagan nations. . . . There is now scarcely any considerable portion of the earth in which the foundation has not been laid for the complete success of the Gospel. . . . The whole Oriental world from Turkey to Japan, gives signs of the coming of the Sun of Righteousness, assuring us that the night is far spent, that the day is at hand—the day for labor as well as for success. There is no part of the great missionary field which it has been my privilege to visit that is not full of promise, or that does not present the most inviting openings for more laborers. And just here I desire to give expression to a conviction that has forced itself constantly upon my mind as I have passed from one land to another—that in the matter of the conversion of the world to Christ, the providence of God in opening the way and beckoning his people on to the work is far, very far in advance of the faith and zeal and activity of the church. Everywhere that I have been in nominally Christian, in Mohammedan and in pagan countries, God is throwing doors wide open that were long shut, taking obstacles out of the way, disposing the people to listen to the word, and ordering events to favor the spread and success of the gospel. As I look back on the world that I have traversed, and upon the great and rapid changes that are taking

place among the nations, the thought returns to me, almost with the force of a revelation, that God is preparing the earth for the speedy triumph of the kingdom of his Son. Wherever I have traveled in heathen lands (and I have recently visited those containing more than half the population of the globe), I received from those best informed, the same testimony in regard to idolatry in its various forms,—that it is rapidly waning, losing its power over the hearts and minds of the people,—and my own observations fully confirmed what I heard from others. Marvelous movements, which no Christian can fail to attribute directly to the hand of God, are taking place all over the world."



THE FLOOD OF 1871-72 IN NORTH CHINA.

THE *Missionary Herald* for December, of last year, contained some account, by Mr. Stanley, of Tientsin, of the appalling calamity which had visited that city and a large extent of adjacent country, as the result of excessive and long-continued rains. Few readers, however, have, probably, any adequate idea of the extent and especially of the *duration* of that calamity. The annual report of the Tientsin mission station, written by Mr. Stanley, and dated March 30, 1872, *eight months* after the flood commenced, gives the following statement of the case, which many will be glad to see.

"In July [1871] the rains began to fall, and the rivers to swell. This was followed by most serious and far-reaching calamities. The mud-houses melted away on all sides, embankments gave way, villages were engulfed, property destroyed, lives lost; and a flood of waters spread itself over about 20,000 square miles of territory, thus destroying all ordinary means of subsistence.

"It is difficult, if not impossible, to estimate the amount of property destroyed, or the number of lives lost. But instances not a few are known, in which whole villages, containing in some cases as many as 1,000 families, were swept away in a night, and scarcely a soul left to tell the tale. Even this statement conveys but an inadequate idea of the suffering caused

by this terrible visitation. Hundreds of villages were buried in the gently-rising waters, or laid level with the raised land on which they stood. Elevated only a few inches above the water, with the waves dashing over them, the poor people had to escape as best they could to the nearest walled city, or other elevated ground.

"Rescue-boats were sent to the relief of these sufferers by the authorities, by wealthy private citizens, and by the native Christians of Tientsin. In some cases the poor people had been destitute of food for several days when the succor arrived. Some relief was also sent to villages which were sufficiently elevated to escape destruction—for both food and fuel were cut off. With due allowance for exaggeration, it seems probable that over 30,000 persons received assistance in or from Tientsin alone. The Native Relief Committee consisted of the Inspector of Customs, the Inspector of Salt, and the Intendant of Circuits. It is a sad fact, however, that only about two thirds of the money received on such occasions ever reaches the real sufferers, because of reductions in passing through the hands of the unpaid retainers, which infest every *yamên* in China.

"Some idea of the quantity of water that fell may be gathered from the fact that in July there were 15 days on which it rained, in August 16, and in September 14; and that there was one continued fall lasting 13 days. In his report for the quarter ending with September, the Commissioner of Customs at Tientsin states, truly: 'The effect of all the rains during the quarter, so far as the foreign settlement at Tszchulin is concerned, has been the severest test of the roofs of all the houses, the result of which has been, that without exception they have been found utterly unable to resist so heavy and persistent a downfall, consequent on which has arisen much destruction of property which the roofs were constructed and supposed to be sufficient to protect.' As in a large number of cases, the roof of our mission house had to be relaid.

"The 'Chronicles of Tientsin,' written up to May, 1870, by His Excellency Chung How, speak of a flood which oc-

curred in the third year of Hsien Fêng (about eighteen years ago). It was caused by heavy autumn rains, and breaches in the river embankments. The country to the southwest was inundated. Again in the 20th year of Tau Kwang, or thirty-one years ago, and also in the third year of the same emperor, or forty-eight years ago, there were similar floods, from the same causes. But in all these cases the results were comparatively trifling.

"In the sixth year of Chia Ching, seventy years ago, a more serious overflow is spoken of. The water is said to have risen on the city walls to the height of twenty bricks, *i. e.*, six or seven feet higher than in the present case. Still another flood is mentioned, in the thirty-fifth year of the emperor Kang Hi, one hundred and seventy-five years ago, when 'the people had to live in the trees.' As we say, things came to the worst pass.

"At the present writing [March 30, 1872] the water has fallen about four feet from the highest point reached, thus liberating over one third of the inundated land, and much of this land is already available for cultivation. The ordinary summer and autumn rains will probably increase the vast expanse [of inundated country] considerably beyond its present proportions.

"During the winter, about 20,000 persons from abroad have been partially fed and housed, so far as necessary, in mat tents, at Tientsin. Only women and children were thus cared for. Some clothing was also given to each person. They received a daily allowance of fourteen ounces of millet each, made into gruel.

"Relief was also furnished to over 70,000 persons belonging to the city and suburbs of Tientsin. These each received a cake containing seven ounces of kauliang flour daily. This assistance was furnished for a period of one hundred days, the time expiring about the end of March. Persons from a distance were then sent home. The adults received each 750 cash (33 cents), and about two pecks of large millet—children half as much—at leaving.

"A tolerably correct idea of what was done will be gained from the following statistics of relief-kitchens at Tientsin, for the winter 1871-72: Number of places where

food was given, 17; number of recipients, 95,114; whole number of pounds given, 6,779,966; value (in Mexican dollars), \$146,832.53.

"This represents only a portion of the assistance given first and last. Large sums were expended before these kitchens were opened. Doubtless much is still being given in private charities. No notice is here taken of the foreign contribution, the larger part of which was distributed among the destitute villages south-east of Tientsin.

"While the water has destroyed all the produce of the land, it has itself become a producer, and in its piscatory tribes furnishes employment and subsistence to hundreds of the otherwise starving poor. During the past winter, deaths by starving or freezing were frequent. Until recently, large numbers have been coming to Tientsin seeking relief and employment."

GOVERNMENT SCHOOL-BOOKS IN INDIA.

THE "Record" of the United Presbyterian Church, Scotland, gives an extract from a recent report by Dr. Murdoch, of the Christian Vernacular Education Society for India, in which he says:—

"During the year I have given some attention to the books used in Government schools in India. The Government system of education is professedly conducted on the principle of 'perfect religious neutrality.' On examining some of the reading books, I found that all references to Christianity had been excluded; but passages like the following were retained: 'Worship Vishnu;' 'We will continually praise and adore Ganesa'. Mohammed is said to have cancelled the Bible. He is styled 'the intercessor of people, the master of the day of judgment, the guiding teacher, and the lord of the last day.' Pantheism, fatalism, transmigration, etc., are inculcated; successful trickery is held up to admiration; while there are also passages of a most polluting character. The above remarks apply only to *some* of the Government school-books. The subject has been brought to the notice of the Governor of Madras, and others inter-

ested. A committee, including some missionaries, will, I believe, be appointed to examine the Government school-books. Good, I hope, will result from the movement."

NEW ZEAL NEEDED.

"ZION'S HERALD," of October 24, in an article on "the missionary campaign," says:—

"Our missionary enthusiasm has been constantly depressed by the consideration of the limited amount of money that goes to the foreign work. The money is solicited in behalf of the heathen, but is distributed upon our own shores. We need all our home missionary money, indeed, but we ought to distribute hundreds of thousands, where we now send tens, among the purely heathen fields of labor. . . . But now, the work is before us, and Christ looks to every man to do his duty. The work does not rest upon the shoulders of secretaries; it has a broader base; it rests upon the hearts of the ministry and membership of the Church. Our pastors have the hearts of their people in their keeping, and this greatest of all spiritual interests must not suffer in their hands. They are intelligent, familiar with the work—its results and its wants—and they are strong and eloquent to urge the claims of a crucified Lord, and of a perishing world. Let this present season be an era in the missionary movement, at least in New England, to reckon from."

GLEANINGS.

— A Bible found its way into the village of Terebahan, in the Marash field, some time since, in advance of the missionaries, and the people built a room and dedicated it to the reading of the sacred volume. So the good work began.

— The venerable Dr. Duff has published, in the "Free Church of Scotland Monthly Record," for October, 1872, the testimonials of Indian Governors to the success of missions in India. He cites passages from the public addresses of Lord Lawrence, viceroy (1870), Sir Bartle Frere, Governor of Bombay (1870),

Lord Napier, now Governor of Madras (1871), and Sir Donald McLeod, Lieutenant-governor of the Punjaub (1872). The testimony of these gentlemen is very satisfactory to the friends of missions, and may well offset the flippant objections of men less acquainted with the facts.

— There are eighty Japanese students now in Berlin, under influences in great measure hostile to Christianity. They are taught to ridicule rather than to respect the gospel. This fact does not render the prospect any brighter for the evangelization of Japan, but should lead to the most vigorous efforts to forestall the influence of German infidelity and rationalism at the earliest possible moment.

— It is officially announced that a common school system has just been established in Japan, constraining the education of all children over six years of age, and of all classes and both sexes.

— The increase of members in the mission churches of the American Board in 1871, was ten per cent. of the whole number.

— The actual expenses of the last financial year of the American Board, came within five-eighths of one per cent. of the original estimates. So much for the business manner of conducting its work. Money is used only where it is believed to be for the real progress of the work. A dollar more would be worse than thrown away.

— The interest in education in the Hawaiian Islands is represented by the expenditure of \$88,412.17 during the last two years, by the government, for this object.

PRAYER FOR CHRISTIAN UNION.

“The Week of Prayer,” which has been so extensively observed by Christians for several years, originated in an invitation to the people of God in all lands, sent out by the members of the Lodian mission, India. The “Synod of India” now issue a circular in which they say:—

“Believing that it is the delightful duty and privilege of every one who has the Spirit of Christ, to pray and labor for that

object which was last on the Saviour’s heart before the hour of his agony had come, and the principal subject of his last affecting prayer with his disciples; and believing this unity of the brethren to be the most eminent means of securing the comforting, sanctifying, and strengthening presence of the Holy Spirit, and the best means of defeating the enemies of Christ, and convincing the world of his divine mission; we would earnestly invite all Christians throughout the world, to unite on the first day of the week of prayer from year to year, in beseeching the Lord for the speedy manifestation of the union of God’s people for which Christ prayed.”

ARRIVALS.

THE party that sailed from San Francisco, July 1st, for North China, — Mr. and Mrs. Goodrich, Mr. and Mrs. Smith, and Mr. Porter, arrived at Shanghai, August 11th (having spent some days with missionaries in Japan), and at Tientsin, August 17th, after a very pleasant journey. “Just eight weeks,” Mr. Porter writes, “and 9,000 miles from home.”

Mr. and Mrs. Gordon, who sailed from San Francisco, September 1st, for the Japan mission, reached Yokohama, September 24th.

DEPARTURES.

REV. WALTER S. ALEXANDER, from Racine, Wisconsin — (educated at Yale College and Andover Theological Seminary), and Mrs. Constance (Eldridge) Alexander, sailed from New York, October 23d, expecting, after spending a short time in Italy, to join the mission in Austria.

DEATHS.

AT Kessab, an out-station of Antioch, on Wednesday, October 2d, Rev. P. O. Powers, of the Central Turkey mission, aged sixty-seven. Some notice of the life and work of this excellent missionary may be expected in a future number of the Herald.

At Hilo, Hawaii, Sandwich Islands, September 29, Mrs. Fidelia C. Coan, wife of Rev. Titus Coan, aged 62. An obituary notice has been received, but too late for this number of the Herald.

At Honolulu, Sandwich Islands, October 2d, Mrs. Laura, wife of Dr. G. P. Judd, aged sixty-eight. Mrs. Judd sailed

for the islands with her husband, in November, 1827. They were in the service of the American Board, Dr. Judd being missionary physician, until 1842, when he became Interpreter and Counselor in connection with the Hawaiian Government.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Auburn, Cong. ch. and so.	116 50
Brunswick, 1st Cong. ch. and so. (493.19 of wh. prev. received, 167), to const. Dea. B. FURBISH, Dr. A. MITCHELL, Mrs. E. F. McKEEN, and Mrs. M. A. ROGERS, H. M.	236 19
Cape Elizabeth, Welch Cong. ch. Li- conia Village,	10 00
Portland, State st. ch. and so. 76.68; a lady, 5.10;	81 78—444 47
Franklin county Aux. Soc. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so. m. c.	20 45
Kennebec county.	
Hallowell, Cong. ch. and so., add'l,	10 00
Winthrop, Cong. ch. and so.	10 00—20 00
Lincoln and Sagadahoc counties.	
Alna, Cong. ch. and so.	8 15
Newcastle, 1st Cong. ch. and so.	4 30—12 45
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Bangor, 1st Cong. ch. and so.	66 38
Union Conf. of Ch's.	
North Waterford, Cong. ch. and so.	7 00
York county.	
Berwick, a friend,	3 00
Cornish, Cong. ch. and so.	15 50—18 50
	589 25
Legacies. — John C. Brooks, add'l,	343 19
	932 35

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. and so.	76 50
Marlboro, Cong. ch. and so.	10 60
Troy, Cong. ch. and so.	37 66—124 76
Grafton county.	
Piermont, Cong. ch. and so. 5; Mrs. A. O. Marden, 10;	15 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Nashua, Sarah T. Worcester,	2 00
Merrimac co. Aux. Soc.	
Tilton, Cong. ch. and so.	14 00
Rockingham county.	
Deerfield, Cong. ch. and so.	16 50
Strafford county.	
Centre Harbor, Rev. A. Benson and wife, 2; F. Gordon, 1;	3 00
Lacobia, X.,	10 00
Samberton, Mrs. C. Runnels,	1 00—14 00
Sullivan co. Aux. Soc. N. W. God- dard, Tr.	
Acworth, Cong. ch. and so.	22 30
Meriden Henry Wells, 1; Mrs. C. Farnum, 2; M. Colby, 1;	4 00—26 30
	212 56

Legacies. — Troy, Mrs. Sarah C. Baker,
by Abel Baker, to const. JOHN F.
HUMPHREYS. JOSEPH S. PARMEN-
TER, and JOHN U. BEERS, H. M.

300 00

512 56

VERMONT.

Addison county.	
Bridport, Cong. ch. and so., to const. C. N. HAYWARD, H. M.	100 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so. 53.15; Moses Kittredge, to con- stitute HELEN M. KITTREDGE, H. M., 100;	156 15
Essex county.	
Granby, Cong. ch. and so. m. c.	3 00
Orange county.	
Chelsea, Cong. ch. and so.	25 00
Wells River, Cong. ch. and so. m. c.	17 70—42 70
	301 85

MASSACHUSETTS.

Berkshire county.	
Monterey, Cong. ch. and so.	30 00
Pittsfield, 1st Cong. ch. and so.	646 21—676 21
Boston and vicinity.	
Boston, of wh. from Alvah Kittredge, 40;	297 74
Chelsea, Central Cong. ch. and so. m. c. 50.39; Winn. Cong. ch. and so. m. c. 33.05;	86 44—334 18
Bristol county.	
Easton, Evan. Cong. ch. and so.	71 00
Freetown, Cong. ch. and so.	11 60—82 60
Brookfield Asso'n. William Hyde, Tr.	
Brimfield, Cong. ch. and so.	204 05
Brookfield, Cong. ch. and so.	275 55
Charlton, Cong. ch. and so.	55 43
Holland, Cong. ch. and so.	20 00
New Braintree, Cong. ch. and so.	82 00
North Brookfield, 1st Cong. ch. and so. (of wh. from J. E. Porter, to const. SABRA C. SNELL, H. M., 100),	300 00
Southbridge, Cong. ch. and so.	213 80
Spencer, Cong. ch. and so.	332 87
Sturbridge, Cong. ch. and so.	137 47
Warren, Cong. ch. and so.	134 47
Ware, 1st Cong. ch. and so. 80.05; East Cong. ch. and so. (of which J. A. Cummings, to const. W. B. CUMMINGS, H. M., Mrs. E. J. Gil- bert, to const. MARY S. GILBERT, H. M., Lewis N. Gilbert, to const. Mrs. ORIS LANE, H. M., William Hyde, to const. Rev. T. O. DOUG- LAS and Rev. J. D. TODD, H. M.),	1,466 68—3,242 32
Dukes and Nantucket counties.	
Vineyard Haven, W. Crocker,	30 00
Essex county.	
Andover, Rev. C. C. Carpenter,	3 07
Essex co. North Conf. of Ch's. Will- iam Thurston, Tr.	
Groveland, a friend,	100 00
Ipswich, 1st Cong. ch. and so., coll. 21.70, m. c. 8.33;	30 03—130 03
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c.	12 25

Topsfield, Cong. ch. and so., with previous dona., to const. SAMUEL TODD, H. M.	7 35	—19 60
Hampden co. Aux. Soc. Chas. Marsh, Tr.		
Chicopee, 3d Cong. ch. and so.	16 50	
Springfield, 1st Cong. ch. and so.	354 12	
Thorndike, Cong. ch. and so.	17 15	
West Springfield, 1st Cong. ch. and so.	13 10	—400 87
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		
Florence, Cong. ch. and so.	329 40	
Granby, Cong. ch. and so. m. c.	9 83	
Westhampton, Cong. ch. and so., add'l.	1 00	—340 23
Middlesex county.		
Bedford, Trin. Cong. ch. and so., coll. 32, m. c. 30.48;	62 48	
Cambridge, 1st ch. and Shepard Cong. so. 572.51; North Ave. ch. and so. m. c., for 1871 and 1872, with prev. dona's, to const. DANIEL FOBES and WILLIAM P. HATWARD, H. M., 91.95;	664 45	
Cambridgeport, Prospect st. ch. and so. m. c. 15.65; Stearns Chapel, August and September m. c. 4.70;	20 35	
Charlestown, H. M. Vining,	6 00	
East Somerville, Cong. ch. and so. m. c.	11 17	
Lexington, Hancock ch. and so., with prev. dona's, to const. CHAS. C. GOODWIN, H. M., 55.95; a friend,	57 29	
Lowell, John st. Cong. ch. and so.	100 00	
North Chelmsford, 2d Cong. ch. and so.	13 00	
Reading, Old South ch. and so.	69 00	
Southboro, 2d Cong. ch. and so.	10 00	
Stoneham, Cong. ch. and so.	34 82	
Wayland, Cong. ch. and so.	23 00	
Winchester, J. C. Johnson,	3 00	
Woburn, North Cong. ch. and so.	50 00	—1,113 45
Middlesex Union.		
Fitchburg, Calv. Cong. ch. and so. coll., to const. GEORGE A. HITCHCOCK, H. M., 299.12; m. c. 13.84;	388 43	
Rollstone ch. and so. 76;	162 75	
Groton, Union Cong. ch. and so.	123 75	
Leominster, Evan. Cong. ch. and so.	20 00	
Lunenburg, Cong. ch. and so.	12 75	
Pepperell, Cong. ch. and so.	25 63	
Tyngsboro, Evan. Cong. ch. and so.	16 55	—757 94
Westford, Union Cong. ch. and so.		
Norfolk county.		
Dedham, 1st Cong. ch. and so. 220 03; a friend, 5;	225 03	
Milton, 1st Cong. ch. and so. 95.74; 2d Cong. ch. and so. 14.65;	110 39	
Walpole, Cong. ch. and so.	41 40	
West Roxbury, South Evan. Cong. ch. and so. m. c., October,	32 81	—412 63
Plymouth county.		
South Abington, Cong. ch. and so.	39 00	
Worcester co. Central Asso'n. E. H. Sanford, Tr.		
Berlin, Cong. ch. and so. m. c. 20; a Presb. friend, 5;	25 00	
Holden, Cong. ch. and so.	85 10	
Worcester, Salem st. Cong. ch. and so. 121; Daniel Ward, 10; "W.," 10;	141 00	—251 10
Worcester co. South Conf. of Ch's. William R. Hill, Tr.		
Collection at Annual Meeting,	47 08	
Grafton, Cong. ch. and so.	53 20	
Milford, A. G. Underwood,	20 00	—120 33
—, a friend,	5 00	
	8,013 64	
Legacies. — Shelburne Falls, Rev. J. G. Longley, by E. Maynard, Ex'r, to const. Rev. S. R. Riggs, and Rev. MOSES M. LONGLEY, H. M.	100 00	
Worcester, Ichabod Washburn, in part, by C. P. Bacon, et al., Adm'rs,	3,319 50	—3,419 50
	11,433 14	

CONNECTICUT.

Fairfield county.		
Bridgeport, 2d Cong. ch. and so. 165.25; Olivet ch. and so. 6.82;	172 07	
Danbury, 2d Cong. ch. and so.	13 05	
Fairfield, 1st Cong. ch. and so., coll. 228.14, m. c. 75.64;	303 78	—488 90
Hartford county. E. W. Parsons, Tr.		
Bristol, Cong. ch. and so.	123 87	
Buckingham, Cong. ch. and so. 13; Miss Arabell Ordway, 10;	23 00	
Hartford, 1st Cong. ch. and so. 1,433.06; Mary A. Blake, 10;	1,443 06	
New Britain, Centre ch. and so.	243 00	
Simsbury, Cong. ch. and so.	60 50	
South Windsor, 2d Cong. ch. and so.	18 07	
West Hartford, Cong. ch. and so.	222 70	—2,133 70
Litchfield county. G. C. Woodruff, Tr.		
Keut, Cong. ch. and so.	77 00	
Litchfield, Cong. ch. and so., coll. 192, m. c. 106.65;	298 65	
New Preston, Village ch. and so.	42 50	
North Canaan, Cong. ch. and so.	34 20	—452 35
Middlesex county. John Marvin, Tr.		
Cromwell, Cong. ch. and so. m. c.	15 00	
Middletown, Jacob F. Huber, for Madura,	1 00	—16 00
New Haven county. F. T. Jarman, Agent.		
Bethany, Cong. ch. and so.	13 00	
Branford, A. M. Babcock,	2 00	
Derby, 1st Cong. ch. and so.	65 00	
Mount Carmel, Cong. ch. and so.	91 10	
New Haven, North ch. m. c. 4.45; Davenport ch. m. c. 10.10; M. Perit. 25; A marriage fee (\$20 gold), 22 55;	62 10	
West Haven, Cong. ch. and so. m. c.	13 25	—246 45
New London county. C. Butler and L. A. Hyde, Trs.		
Lyme, Cong. ch. and so.	57 86	
Mystic Bridge, Cong. ch. and so.	36 10	
Norwich, 1st ch. and so., coll. 203.17, m. c. 10.27; 2d ch. and so., coll. 533.45, m. c. 10.77; Broadway ch. and so. 524.15, m. c. 8; 1,294 84		
Salem, Cong. ch. and so., to const. Rev. JOHN ELDERKIN, H. M., balance,	30 00	—1,418 80
Tolland county. E. C. Chapman, Tr.		
Bolton, Cong. ch. and so.	24 50	
Rockville, 1st Cong. ch. and so.	50 00	—74 50
NEW YORK.	4,831 70	
Antwerp, Cong. ch. and so.	22 50	
Bergen, Cong. ch. and so.	15 90	
Bridgewater, Rev. T. D. Southworth,	2 00	
Brooklyn, Plymouth church, add'l, E. C. Fisher, 50; J. T. Howard, 25; Clinton Ave. ch., add'l, W. G. West, 10; New England ch. 26; L. Chichester, 20;	131 00	
Candor, Cong. ch. and so.	46 00	
East Palmyra, R-v. Alvin Cooper,	10 00	
Kendall, Mrs. J. P. Fisher,	19 00	
New York, Washington Heights Presb. ch. m. c.	13 46	
Moriah, Cong. ch. and so.	33 70	
Sherburne, Cong. ch. and so., add'l,	1 00	—292 56
Legacies. — Athens, Mrs. Deborah King, by W. L. King, to const. Rev. ALAN D. CAMPELL, H. M.	50 00	
	342 66	
NEW JERSEY.		
Orange Valley, Cong. ch. and so., to const. Rev. S. C. DEAN, H. M.	361 33	
Woodbridge, Maria H. Strale,	10 00	—371 33
PENNSYLVANIA.		
Brownsville, Com. on Missions of the Penn. Synod of the Cum. Presb. ch.	200 00	
Hawley, a friend,	2 00	
Philadelphia, Mrs. John Constable,	5 00	—207 00
OHIO.		
Akron, Cong. ch. and so.	57 23	
Huntsburg, Cong. ch. and so.	20 00	
Kent, 1st Cong. ch. and so.	39 54	
Painesville, 1st Cong. ch. and so.	87 83	

Ruggles, Cong. ch. and so.	69 25
Twinsburgh, Cong. ch. and so.	45 00
Wiudham, Cong. ch. and so.	45 00—363 83

ILLINOIS.

Chicago, Plymouth Cong. ch. and so.	
m. c. 4.65; Theol. Sem'y, Society of Inquiry, 5.87;	10 52
Godfrey, Church of Christ, add'l,	1 00
Jacksonville, Cong. ch. and so. m. c.	3 00
Lamoille, Cong. ch. and so.	9 15
Lawn Ridge, Cong. ch. and so.	10 70
Lee Centre, Cong. ch. and so.	11 00
Payson, Cong. ch. and so.	63 30
Port Byron, Cong. ch. and so.	5 50
Topeka, C. H. Murray,	5 00—119 17

MICHIGAN.

Hudson, Cong. ch. and so.	30 35
Lowell, Cong. ch. and so. m. c.	2 80
Olivet, Miss'y Society of Y. M. C. A.,	9 00—41 65

MISSOURI.

Hamilton, Cong. ch. and so.	4 25
Kidder, Cong. ch. and so.	4 00
Memphis, Cong. ch. and so.	3 00—11 25

MINNESOTA.

Faribault, Plymouth Cong. ch. and so., to const. JAMES GIBSON and Rev. WILLIAM B. DADA, II. M.	172 35
Minneapolis, Plymouth ch. and so., September collection,	35 90
Shakopee, Rev. S. W. Pond,	10 00—218 25

IOWA.

Belle Plaine, Cong. ch. and so.	7 00
Chester, Cong. ch. and so.	16 60
Fairfield, J. H. Wells,	1 00
Green Mountain, Cong. ch. and so., to const. Rev. ROBERT STUART, II. M.	53 70—77 70

WISCONSIN.

Allen's Grove, Cong. ch. and so.	5 00
Arena, Cong. ch. and so.	15 00
Auroraville, 1st Cong. ch. and so.	3 50
Beloit, 1st Cong. ch. and so., add'l,	63 60
Fulton, Cong. ch. and so.	6 50
Genoa, Cong. ch. and so., for Japan,	4 00
Janestown, Cong. ch. and so.	11 00
Kenosha, 1st Cong. ch. and so.]	17 90
Oakfield, Cong. ch. and so.	34 75
Pewaukee, Cong. ch. and so.	11 25
Sharon, Cong. ch. and so.	1 55
Shullsburg, Cong. ch. and so.	10 00
Waukesha, Cong. ch. and so.	34 45
Waupun Cong. ch. and so.	37 00
—, a friend, through Mrs. J. Porter, for North China,	200 00—455 50

Legacies. — Cambria, Mrs. Nancy Williams, by Rev. R. Evans, Ex'r,	350 00
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805 50

KANSAS.

Osawatomie, Cong. ch. and so.	13 50
Waubunsee, 1st Church of Christ,	27 00—40 50

CALIFORNIA.

Oakland, 1st Cong. ch. and so.,	31 11
Sacramento, Cong. ch. and so.,	40 84
Sonoma, Cong. ch. and so.	3 39—75 34

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

New Haven Branch, for Miss Clark's school at Broosa (previously ack'd as for Marsovan), \$315.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. \$972 07

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s. 29.62; Brunswick, 1st Cong. s. s. 45; 74 62

NEW HAMPSHIRE. — Centre Harbor, Miss F. Benson, 75c.; Charles Hill, 50c.; Laconia, Herbert N. Clay, 25c.; Webster, Cong. s. s., for pupil at Erzzroom, 34;	35 50
VERMONT. — Bennington, "Guide Board" s. s. 6; Bridport, Cong. s. s. 62.50; Gaysville, Mission Circle, 2;	70 50
MASSACHUSETTS. — Boston, Vine st. s. s., for scholar at Harpoet,	8 00
CONNECTICUT. — North Stonington, Cong. s. s.	30 00
NEW YORK. — Bergen, Cong. s. s. 5.87; Oswego, Cong. s. s. 26.17;	32 04
OHIO. — Clarksfield, Cong. s. s.	10 00
ILLINOIS. — Granville, Cong. s. s.	4 00
MICHIGAN. — Fredonia, Cong. s. s.	8 78
WISCONSIN. — 1st Cong. s. s., for pupil in Miss Porter's school, China,	30 00
	303 44

Donations received in October, \$17,500 64

Legacies, " " " 4,462 60

\$21,963 24

Total, from September 1st to October 31st, 1872, \$37,933 65

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Biddeford, Rev. J. D. Emerson,	13 00
Hallowell, —, —,	5 00—18 00

NEW HAMPSHIRE.

Wakefield, Rev. S. Clark,	5 00
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VERMONT.

Springfield, Cong. ch. and so.	25 00
Windsor, Cong. ch. and so.	23 39—48 39

MASSACHUSETTS.

Andover, Seminary church (of wh. \$5 from C. H. Brooks),	171 00
Belchertown, Cong. ch. and so.	24 50
Boston, Union ch. and so.	17 32
Campello, Ortho. Cong. ch. and so.	61 25
Danvers, 1st Cong. ch. and so.	21 00
Dracut, Pawtucket ch. and so.	19 30
Fitchburg, Calv. Cong. ch. and so. 56;	
Rollstone ch. and so. 26.50;	82 50
Florence, Cong. ch. and so.	222 95
Hadley, 1st Cong. ch. and so.	29 80
Hatfield, Cong. ch. and so.	52 25
Hyde Park, Cong. ch. and so., with prev. contribution, to const. Dea. J. E. PIER, H. M.	18 85
Newton, Eliot ch. and so., add'l,	3 00
Northampton, Edwards ch. and so.	65 80
Pepperell, Cong. ch. and so.	50
Sharon, Cong. ch. and so.	19 20
Southampton, Cong. ch. and so.	23 00
Williamsburg, Cong. ch. and so.	21 00
—, a friend,	5 00—858 22

CONNECTICUT.

Ashford, 1st Cong. ch. and so.	5 50
Branford, Cong. ch. and so.	21 70
West Hartford, Cong. ch. and so.	60 00
Windsor Locks, Cong. ch. and so.	53 67—140 87

NEW YORK.

Buffalo, Westminster Presb. church,	5 00
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ILLINOIS.

Geneseo, Ladies' Miss'y Circle,	10 00
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WISCONSIN.

—, a friend, through Mrs. J. Porter, for Spain,	200 00
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Received in October, \$1,235 43

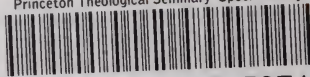
Total for Nominally Christian Lands, from Sept. 1st, to October 31st, 1872, \$1,940 50

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